



# My Desire

To be ever conscious of my unity with God.

To listen for His voice and hear no other call.

To separate all error from my thought of man, and see him only as my Father's image.

To show Him reverence and share with Him my holiest treasures.

To keep my mental home a sacred place, golden with gratitude, redolent with love, white with purity, cleansed from the flesh.

To send no thought into the world that will not  
bless, cheer, purify or heal.

To have no aim but to make earth a fairer, holier place and to rise each day into a higher sense of Life and Love.

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Modern philanthropy consoles fearfulness; our Lord rebuked it.

We confuse wisdom, not with knowledge, but with smartness and success.

Life has no more to give than the opportunity of loving service.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own;

I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty, and be more concerned with mine.

—British Weekly.

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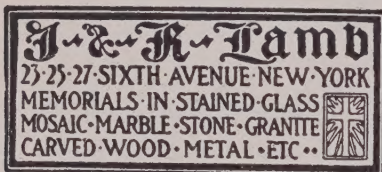
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Thoughts  
For the Thoughtful

Christianity has not failed; it is about  
to be discovered.—Ex.

So mirror thy life with bright deeds  
of kindness and charity that the blessed  
image of Christ will be reflected in  
thee.—Ex.

For the first time in history the  
race is able to live, either together as  
a family or destroy itself; and that is  
the issue before the world.—Selected.

In two thousand years we have ad-  
vanced at least to this point, that, if  
we are to have religion at all, we can-  
not believe in private salvation.—J. F.  
Newton.

To have suffered much is like know-  
ing many languages. You have learned  
to understand all, and to make your-  
self intelligible to all.—Selected.

Science was Faith once; Faith were  
Science now.  
Would she but lay her bow and arrow  
by  
and arm her with the weapons of her  
time.  
Nothing that keeps thought out is safe  
from thought.  
For there's no virgin-fort but self-re-  
spect,  
And truth defensive hath lost hold of  
God.

—Lowell.

There is no load that will break a  
man down so quickly and so surely as  
a load of revenge. The man who tries  
to get even with others has few oppor-  
tunities of gratifying his hatred, but he  
is all the time corroding himself.—W.  
J. Bryan.

Mercifulness manifests itself in two  
ways: first, in patience and forbearance  
toward those who do wrong, leniency  
toward those who fail; and, secondly,  
in ministrations of kindness and love  
to those who are in need. The first of  
these manifestations is negative. The  
other phase of the quality is active and  
positive.—Rev. J. R. Miller, D. D.

Into the darkest of earth's darkness,  
into the deepest consequences of sin  
where it was possible for innocence to  
go, the Incarnate One has gone. Our  
Immanuel, our God with us, is with  
the worst of us in his most awful  
misery. No child of God shall know  
any suffering which this love of God  
shall not atthorn to its depths with  
him.—Phillips Brooks.

Given, not lent,  
And not withdrawn—once sent  
This infant of mankind, this One  
Is still the little welcome Son.

New every year  
New-born and newly dear  
He comes with tidings and a song,  
The ages long, the ages long.  
—Alice Maynell.

We receive our pardons not from  
any theory of the Atonement, but by  
reason of the fact of it; and even if no  
other statement had been made by the  
Saviour when He came, this should have  
been enough—"The Son of man has  
come to give His life for many," for  
the sins of the whole world.—The  
Bishop of London.

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# SOUTHERN CHURCHMAN

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## EDITORIALS

Vol. 88.

RICHMOND, VA., JANUARY 20, 1923.

No. 3.

### THE EXAMPLE OF A GREAT MAN

January 19 was the anniversary of the birthday of General Robert E. Lee. In many states of the Union that birthday was formally celebrated. In all others it is to be hoped that it was remembered with honor. The old bitternesses of the Civil War have passed away. Thoughtful people everywhere no longer consider Robert E. Lee as any limited or partisan possession. He belongs to the proud heritage of all the nation.

This is true, in the first place, with regard to Lee's military genius. Men can consider it now in an atmosphere from which the smoke of hostility has cleared. They can consider it simply as a shining fact upon the field of masterful achievement. Lord Wolseley, who for a time was attached to the Confederate armies as a British military observer, wrote of Lee afterwards as being in his considered judgment bracketed with Marlborough as one of the two great military geniuses of the English-speaking peoples, and as ranking with Napoleon as the two most brilliant military leaders of the nineteenth century. As men study his campaigns and appreciate the extraordinary ability with which he so used an army, inferior in number and desperately deficient in necessary supplies, as to baffle for long years the utmost energies of an adversary with overwhelming resources at his back, they understand that this achievement could never have been wrought save by one who belongs among the great commanders of men.

But it was not General Lee's military record, noble as that was, which makes him the great exemplar for American manhood which he is today, and shall be increasingly as men from all parts of the nation look back, and look up, to him. He conquered in many battles, but, most greatly of all, he conquered in the arena of a man's own soul. He had slain within himself those temptations which in so many men drag the grandeur of the spirit down. In heroic self-mastery he stood above the petty things to which so many stoop.

He conquered bitterness and resentment. There was much after the war which must have tried his soul. Arlington, that beautiful home, so linked with rich associations, was confiscated by the Federal Government, and never

again should it be his. Ranting voices of malevolence shrieked at him, called him traitor, would have had him tried as a criminal if they had had their way. But he would not let the high serenity of his spirit be affected. In Philip Alexander Bruce's "Robert E. Lee," there is recorded a story that needs to be remembered everywhere when any are in danger of forgetting Christian Charity.

"A clergyman having in his presence spoken with great bitterness of the North, General Lee followed him to the door as he was leaving the room. 'Doctor,' said he in his most earnest tones, 'there is a good old Book which I read and you preach from, which says, 'Love your enemies, bless them that curse you, do good to them that hate you. Do you think your re-

marks this evening were quite in the spirit of that teaching?' And he added, 'I have fought against the people of the North because I believed they were seeking to wrest from the people of the South their dearest rights, but I have never cherished toward them bitter or vindictive feelings, and have never seen the day that I did not pray for them.'

"Nor was this large and tolerant spirit confined to mere words. Once, he was seen standing at his gate conversing with a man very plainly clad, who appeared highly gratified by the courtesy of his reception, and who turned away evidently delighted. 'After exchanging salutations,' the narrator of the story records, 'General Lee said, pointing to the retreating form, 'That is one of our

old soldiers who is in necessitous circumstances.' I took it for granted that was some veteran Confederate, when the noble-hearted chieftain quietly added, 'He fought on the other side, but we must not think of that.' I afterwards ascertained (not from General Lee, for he never alluded to his charities) that he had not only spoken kindly to this old soldier, who had fought on the other side, but had sent him on his way rejoicing in a liberal contribution to his necessities.'"

He conquered also the spirit of self-seeking. In that, above all, his example is needed in America today. We are often tempted to imagine that success comes through the pushing effort to win place and money for one's self. Lee is one of the noble examples for all time of that true

The fact that Dr. W. Russell Bowie, Editor of the Southern Churchman, has resigned the rectorship of St. Paul's Church, Richmond, Virginia, to become the rector of Grace Church, New York, has led many of the friends of the paper to inquire anxiously, what, if any, change will be made in the editorial staff of the Southern Churchman.

On behalf of the Southern Churchman management, I am pleased to announce that fortunately, Dr. Bowie, with the approval of Grace Church vestry, will be able to and will continue as editor of the Southern Churchman, as heretofore, and no change will be made in its present editorial policy.

It is a special pleasure to make this announcement, because friends of the Southern Churchman have been most solicitous that Dr. Bowie should continue his work as its Editor.

We take this opportunity of saying to our many friends who have stood by the paper faithfully at all times and in all of its difficulties, that the Southern Churchman has made such progress in every way in the last few years, that with their continued help the paper can be made larger and better. We hope, too, to make it more useful in the service of God.

Lewis C. Williams, President.

success which comes from the Christ spirit that stoops to serve. He was offered after the war, houses, lands, money and positions as president of business associations and chartered corporations. "An English nobleman desired him to accept a mansion and an estate commensurate with his individual merits and the greatness of an historic family."

He replied—"I am deeply grateful. I cannot desert my native State in the hour of her adversity. I must abide her fortunes and share her fate."

Instead of taking the opportunities which many, recognizing the advantage of his great name, held out to him, for business profit, he turned to accept the presidency of Washington College, since grown to be a great university, but then a little college, sunk, through the calamities of war, to the lowest point of need it had ever known. Four professors only remained on duty, and there were only forty students, most of them from the immediate region. One of the professors wrote, as Captain Lee quotes him in his volume, "Recollections and Letters of General Lee":

"There was a general expectation that he would decline the position as not sufficiently lucrative, if his purpose was to repair the ruins of his private fortune resulting from the war; as not lifting him conspicuously enough in the public gaze, if he was ambitious of office or further distinction; or as involving too great labour and anxiety, if he coveted repose after the terrible contest from which he had just emerged." Yet, nevertheless, to Washington College, Lee went, to give there all his service for the remainder of his life. And what was the reason why he went? In his own words he has expressed the spirit that moved him, "I have a self-imposed task which I must accomplish. I have led the young men of the South in battle; I have seen many of them die on the field. I shall devote my remaining energies to training young men to do their duty in life."

"To training young men to do their duty in life!" Let all so-called successful men everywhere ponder the challenge of those words. Is there anything we need more in America today than the sort of patriotism which deliberately impels a man so to invest his life as to kindle high ideals of duty in those who shall look to him?

## SHALL THE CHURCH FOLD ITS HANDS?

The last report from Mr. Lewis B. Franklin, Treasurer of the National Council, in New York, makes it plain that unless unparalleled efforts have been made by the Church since the first of December, there may be a very serious deficit in the missionary receipts for 1922. From every aspect this is a grievous thing. It mars the record of the Nation-Wide Campaign that the last of the three years of this great venture of faith and service should be marked by slackening energies. It is bad for the morale of the Church, as it lays hold of the new program adopted for 1923 by the General Convention of Portland, to have any remembrance of even partial failure in 1922.

Doubtless the books in New York will not be finally closed yet, but will be held open until the meeting of the National Council, in February. It is not yet too late for the congregations all over the country to set their minds and hearts with utmost determination to collect and send in to the General Treasury every dollar which they owe.

It is a question of what spirit the Church-at-large determines to show. If the Church is content to sit down and fold its hands and idly lament the fact of a deficit, and do nothing to meet it, the deficit will remain as an unworthy fact. But if the Church bestirs herself, she can rouse her laggard members, and recover her opportunity which is in peril of being lost.

As an illustration of what we mean, it may be useful to recite what is actually being attempted in one Diocese. This Diocese has held, in 1920 and 1921, a superb record of leadership in the Nation-Wide Campaign. For the first two years it more than met its quota, which for its resources was a very great one. For all three years together, its record of gifts stands unsurpassed in the Church. Yet, nevertheless, it confronts the fact that in 1922 it has for the first time failed by a very considerable margin to send in the full amount asked of it. This Diocese might have the excuse of saying that it had already done far more than its share as measured by what the great majority of other Dioceses have done. It might say that its deficiency is trifling beside that which many other Dioceses have been quite content through these three years to admit.

But that was not the spirit in which this Diocese, now being referred to, faced the situation. At a meeting of its Executive Committee, it determined that an effort should be made to carry to every congregation in the Diocese the message that its great record of service was in danger of being dimmed, and to see that an appeal was made, not

only in the Churches which had failed to meet their quotas, but in those which had met them in full, for gifts to cover the deficit. A committee of three was appointed with power to devise ways and means, and to carry out the program which its members should decide upon. At the committee's request, the Bishop wrote a letter to every rector in the Diocese, asking his cooperation in whatever the committee might propose.

Beginning in the largest city of the Diocese, the committee has asked a number of prominent laymen, individually to agree to present the facts concerning the Diocese's quota, and to carry the appeal to the people in the Church on a certain Sunday. At each Church there will be two speakers, one from a congregation other than that in which the speakers appear, and the other from the congregation itself. The first speaker will present the general facts in regard to the record of the Diocese, and will let the people know what the Diocese has done in 1920 and 1921, and what it has not yet been able to do for 1922. The other speaker will present to his own people the intimate appeal based upon his knowledge of the congregation and its particular record. There will thus be information and challenge brought in the name of the whole Diocese, but no scolding by any outside influence. The direct request to each congregation to meet its obligation will come from the voice of its own representative.

Before the Sunday on which the speakers present their message, there is to be a conference at the luncheon hour of all these speakers, so that there may be a thorough understanding of what to say and how to say it.

In the pews in every Church where the speakers appear will be distributed envelopes bearing these words—

**FOR THE SAKE OF THIS DIOCESE'S LEADERSHIP IN SERVICE**—If you have made a pledge to the Church's work and have not paid it in full, will you not put the balance due in this envelope and place it on the offertory plate?

If you have already given, can you help further?

It is impossible, of course, to predict what results in money will come from this appeal. If the plan is successful in the city where it is inaugurated, it will be carried through the Diocese. At any rate, this Diocese is making a sincere and determined effort to see to it that its record of faithfulness shall be unblemished. Is there any Diocese in the Church which can rightly do less?

# JULIO ROCA; AN APOSTLE OF PEACE

By the Reverend R. Cary Montague

IT IS sometimes the case in history, as well as in everyday affairs, that the unexpected happens. Thus the last place that one would look for an apostle of peace would be amongst the military leaders of a war-like nation.

The Argentine Republic of South America has a fighting record that is equaled by few nations. Within its own boundaries, and among its neighbors, its people have always been recognized as being ready to take to the sword or rifle on very slight provocation.

After securing its freedom in the first half of the nineteenth century, its history is one of almost continuous civil strife until the early seventies.

In 1878, however, appeared a leader, who was afterwards to make an impression on the world as a peace-maker that would be far more lasting than the record of his military prowess. In that year Gen. Julio Roca drove the fierce Indian tribes South of the Rio Negro, thereby opening vast areas of rich land for settlement, and extending the boundaries of his country westward to the Andes Mountains. Partly through his natural ability, and partly through the influence he had acquired by his military skill, this general subsequently became president of Argentina, a republic whose territory is as large as that of the United States east of the Mississippi River, and whose capital contains nearly two million people, a population only exceeded by two of our American cities.

General Roca remained at the helm of his country until 1886, and displayed a statesmanship that has rarely been equalled in world history.

It was during his administration that the first wave of material prosperity came to this republic of South America, whose capital now has the business bustle of New York combined with the gay social life of Paris. The broad clean streets of Buenos Aires and its ninety-seven parks, excellent hotels, and its libraries and art galleries are the admiration and wonder of all travelers, who think of it only as being, more or less, at the ends of the world.

Most of these modern improvements had their origin in the administration of General Roca. It was then that the broad prairies were transferred into vast wheat fields, and that the long-horned, raw-boned cattle, that had ranged these plains, were exchanged for the finest specimens of the best breeds that could be found in other countries and were brought hither in great numbers. It was during this period that the country first showed signs of becoming one of the great nations of the world, and settlers began to flock to it from France, Germany, Italy and England.

In 1886, however, by one of those political upheavals which so frequently occur in self-governing countries, General Roca was swept out of office, and was succeeded by a man not so able as himself, and the progress of the country was again delayed by civil war.

General Roca in 1898 was again elected president, and it was during this second administration that he was destined to accomplish something that should give him a place amongst the great peace-makers of the world for all time.

During the twelve years of his retirement, Chile and Argentina had been repeatedly on the verge of war over their boundary line which was supposed to be the crest of the Andes Mountains. In both countries preparation for war had been going forward, and each had spent large sums purchasing battleships, and raising a large standing army.

Just before General Roca's second election, Chile had sent an ultimatum to Argentina demanding arbitration. The war-like spirit was running high amongst his countrymen, and a conflict seemed well-nigh inevitable. It required all the influence which this former military leader could exert to induce his country to accept the good offices which were tendered by the British government through its ambassadors in both the republics. Finally, however, through the influence of President Roca, the claims of both countries were submitted to King Edward VII, who in a few months rendered a decision, which was finally accepted by both nations.

The two countries, however, were not satisfied simply with averting war for the moment. They had a larger vision. It was their desire to do something that should make war between these two countries forever impossible,

if such a consummation could be reached.

They adopted a plan of fortification for their boundary line which is unique in all history. The two countries agreed to erect, at the meeting of their borders a great statue of Christ, the Prince of Peace, as a symbol that in the future all disputes should be settled in a Christian way. This statue was cast at the arsenal at Buenos Aires, and the material used was the cannon taken from an old fortress in the city.

The place selected for the statue was the crest of the Andes, on the Cumbre Ridge. This situation is one that is sacred to the inhabitants of both countries by reason of its historic associations, for it was here in 1817, that the army of San Martin composed of both Chileans and the soldiers of Argentina, had camped, when on their famous march across the Andes to free the Pacific Republic from the tyranny of Spain. There too, on the great highway between these two countries at Uspallata Pass a little stone house had been built many years before to afford protection from the cold of that high altitude for travelers of both countries. All these sentiments counseled peace, and on the level summit of this pass was placed the heroic figure of Christ. It is a bronze statue, twenty-six feet high, standing on a pedestal, rough-hewn from the natural rock of the mountains which is twenty-two feet in height.

It is now nearly twenty years ago since this memorial was unveiled. On March 13, 1904, thousands of men, women and children from both Chile and Argentina came to witness the ceremonies. Many had come so far that it took them weeks to make the trip, and numbers of them camped below on the mountain-side for days preceding the dedication.

The appointed day was March 13, 1904, and the great crowd was so separated that the Argentinians stood on the Chilean side of the border, and the Chileans on the soil of Argentina. Between them was the great statue of Christ, facing northward, and guarding the peace of both countries for ever. The left hand supports the cross, while the right is outstretched, and lifted, as though in the act of blessing the multitude. Placed on the granite base are two tablets, the one presented by the Workingmen's Union of Buenos Aires, and the other by the working women. Inscribed on one of these tablets is the record of the way in which the statue is made. The other bears an inscription in the following words: "Sooner shall these mountains crumble into dust, than shall the Argentinians and Chileans break the peace which they have pledged at the feet of Christ the Redeemer."

The statue was dedicated to the whole world as a practical memorial to peace and good will.

In proof of her good faith in the celebration of this great occasion Chile very shortly afterwards made a large reduction in her navy by selling many of her battleships for the sum of \$5,000,000, which amount was applied to the reduction of her national indebtedness.

Since this memorable event, the trans-Andean Railway has been built across the mountains, thus bringing about more frequent and intimate intercourse between the inhabitants, and both countries have greatly prospered during the peaceful era, which has now lasted for nearly two decades, and promises to continue through the ages.

It has often been asserted that two things are essential to peace between the nations: first, the abolishing of duties on international commerce; and second, the establishment of an international court.

In spite of this assertion, the fact remains that there has been peace between the United States and Canada for more than one hundred years, although there is no such court, and duties are levied on the exports and imports of both countries. The strongest reason for the preservation of these friendly relations exists in the fact that there stretches a boundary-line of three thousand miles in length without a fortress or any warlike preparation upon it.

Who shall say that the peace of the world could not be ushered in, in the next ten years if more cannons were molded into statues of Christ, and men's hearts could be transformed to seek His great ideal; if men of military genius would turn their ability and influence toward bringing about permanent peace, instead of waging cruel wars, as did Julio Roca, of Argentina?

# THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

## Program Planning.

**M**OST of the Y. P. S. L. Manuals in print today outline the subjects planned for the Devotional Meetings over a year's period. The advantages of such an arrangement are patent. But a certain loss of interest is invited if the plan is too rigid to permit change or substitution. Current events have an abiding interest for young people. Youth lives largely in the present and it is difficult to forecast vital subjects with the appeal of the contemporaneous. Studies in course are cohesive and cumulatively helpful, but novelty and the element of surprise whet the literary appetite. Three months' preliminary planning seems to meet more general approval. The course can then preserve balance in the three departments—missions, religious education and social service.

The Sermon on the Mount offers a great variety of subjects that are eminently practical. The clash with conventional opinion is sharp and clear. Take a few examples: Marriage and Divorce, the Doctrine of Non-resistance, Pharasaic and Christian Standards, the Conflict between God and Mammon. The principles of a functioning Christianity under modern conditions emerge from a frank and earnest study of the Sermon. Lives of the men of the Bible are especially suggestive; and Mackay's book on Bible Types of Modern Women illumines a hitherto neglected field. Biography is always thrilling. Church History should have a unique interest to Episcopalians in consideration of their historic lineage. The Success and Failure of the Crusades," for instance, might suggest something vital in the conduct of modern crusades. There is no dearth of subject matter. It might be profitable, once a month, to have the League members bring in a list of live topics for the consideration of the Program Committee. They should be warned to have regard for balance in a distribution between the three departments. Social Service with its abiding appeal is apt to be over-emphasized at the expense of Missions and Religious Education. Humanitarianism is not Christianity.

But the choice of the subject is only the first step. Even though the program most carefully frames the subject; the outline is but the skeleton. If the subject is vital, one cannot afford to be casual, much less flippant, in preparation. The acid test is, first of all, the tone of the meeting and then, whether or not the aim has been reached. Were the conclusions sound? Were they convincing? Most adults postulate too much of adolescence, intellectually. We give intermediates, senior subjects. And we assume that age alone qualifies. It is dangerous and wrong to have a noble subject handled lightly or rather, superficially—through ignorance. The young people **MUST** have a larger part in the selection of the subjects and the arrangement of the programs. They are more apt to know and feel their limitations.

There is often expressed a desire for some such publication as the Quarterly of the Young People's Societies of the Methodist Presbyterian and Baptist Churches, largely because of the programs developed at the end of the magazine. If one may be permitted a criticism of these programs, it would be this. They are too full—too developed. Among later adolescents we need initiative especially. The same subject ought to be susceptible of many lines of development.

The League should accept no standard lower than that required by the Public High School. If this work is worth doing, it is worth doing well. The few times in the year on which one is assigned a major place on the program should be dignified with serious and original work. In the preliminary stage of the League's life, it may be very desirable to have more complete programs, but later on those are sure to be best which are largely chosen and arranged by the young people themselves.

## Program.

Subject: The Church of the Foreign Born.  
(Material supplied by the National Council.)

1. Foreigners or Friends.  
(Handbook of 263 pages.) Paper—\$1.00.
2. Foreign-born Americans.  
(Cloth—50c.)
3. How to Reach the Foreign-born.  
(A practical program of American Fellowship. Free.)
4. Leaflets—"Who Are the People of the U. S. A.?"  
(An American friend for every foreign-born.)

1. Hymn—"God is Working His Purpose Out."
2. Scripture Reading—First Lesson—Genesis 12:1-7.  
(With brief commentary by the Reader.)  
Second Lesson—Acts 2:1-11.  
(With commentary relating it to the program subject.)
3. Roll Call—Answer with names of Nationalities who have come into America as immigrants.
4. Paper No. 1. The work of the Episcopal Church among the foreign-born.  
(a) In the Nation.  
(b) In the Diocese.
5. Paper No. 2. A survey of our community.  
(a) Work done by our Parish among the foreign-born and their children.  
(b) Work done by religious, civic or private organizations in the city.  
(c) The make-up, needs and opportunities among foreign-born population.
6. Discussion: What contribution have the various nationalities made individually to the composite America of today?  
What special appeal has the Episcopal Church to offer to meet the spiritual needs of the foreign-born?  
(Choose one.)
7. Hymn—"Christ for the World, We sing."
8. Sentence Prayers for individual classes of immigrants.
9. Closing Prayer and Benediction. (See publication "The Foreign-born Americans" Divisions, Department of Missions.)
10. Hymn—"Oh, Beautiful for Spacious Skies."

## A Prayer for the New Year.

Give me the Man-Soul, God-pure, brave, serene—  
To meet these days,  
Ready to walk, head high, with firm, sure tread,  
The year's strange ways!  
Make me to fill each day with work well done,  
My work with joy:  
And when it's over let me laugh and play,  
As when a boy!  
May I not scorn the humble, lowly deed,  
The common thing,  
Nor hate nor harm the meanest slave, whose face  
Veils thine, my king!  
I would be soul-poised, great in gentleness,  
Gentle in power,  
Rich in self-giving, pouring life and love  
Into each hour.  
Teach me to be a steward of all things,  
Owner of none;  
Glad to give up my will, since thine, my God,  
Shall still be done.  
If in my mind lurk errors—sweet, false dreams—  
Shine them away!  
Shatter my dearest idol, purge by faith,  
Till truth holds sway!  
Help me to sing and fight, not weep and cower,  
When blows fall fast;  
Patient to bear, strong to endure—thy son,  
True to the last!  
Grant me a heart in tune with nature; eyes  
To see yon stars  
That sparkle, read their message; ears to hear  
Old ocean's bars  
Beat out their music; arms to hug this earth,  
Its joy and pain,  
Till life has lived its passion, loved its loves, and death  
proves itself again!  
Let me live grandly, seek the things that last,  
Press toward love's goal;  
Win—jewels? Fame Nay, better; when earth's past,  
Stand—a crowned soul!  
So be my helper, Father—comfort me  
With staff and rod,  
Till I shall give Thee back Thy year, well lived  
For man and God!

# NATIONAL STUDENT COUNCIL LAYS PLANS FOR THE FUTURE

By the Reverend Paul Micou

**T**HE grip which the National Student Council has on college people was shown conclusively in the last days of 1922, when three students and two professors along with several clergy from college communities gave up several days of their Christmas holidays to committee meetings of the Council in Evanston, Illinois. With them met the Rev. Paul Micou and Miss Agnes M. Hall, of the Department of Religious Education, Associate Executive Secretaries of the National Student Council, and the Rev. Artley B. Parson, of the Department of Missions, the Treasurer of the Council.

## A New Constitution in Process of Creation.

There were two committees sitting successively, the Constitution Committee, December 29 and 30, and the Executive Committee, December 31 and January 1. The President of the National Student Council, Mr. John M. Fulton, Jr., came from the University of Nevada to preside at both meetings. Mr. Charles Fred Parks came from the University of Wyoming; Mr. Frank Hutchins, from the University of Illinois, and the Rev. Howard Fulweiler from South Dakota State College. This group, with the Executive Secretaries, formed the Committee to which had been entrusted the drawing up of a new constitution for the Council. The Committee draft of this document will go before the various provincial assemblies of students in this triennium for consideration and recommendation. At the next National Student Council Assembly in 1925, this draft, together with the provincial criticisms, will be acted upon.

## Provincial Student Conferences.

It was voted to hold three provincial conferences, for New England students at Trinity College in Connecticut, February 9-11; for students of the Province of Washington during March at the University of Pennsylvania, and for the Mid-West students at Evanston, Illinois, April 6-8. The last named conference includes students of the Eastern part of the Province of the Northwest as well as of the Province of the Mid-West. Entertainment is generally offered by St. Luke's Church, Evanston, and it is hoped that the Episcopal students of Northwestern University at Evanston will attend the conference in considerable numbers.

## New Units.

The following Church college organizations received final recognition as Units: the Hobart Guild of the University of Michigan and the Episcopal Club, Whitman College, Walla Walla, Wash. Recognition depending on the carrying out of the "minimum program" for six months was granted to the State College Episcopal Club, of North Carolina Agricultural and Engineering College, the Sunday Evening Club of Washington State College, the College Students' Church Club of Oregon Agricultural College, and the Girls' Friendly Society of Brown University. Provisional application, depending on the reception of the proper blanks, was granted to Church student organizations at the University of Arkansas, Elmira College, Middlebury College, and Oregon University. These, too, must fill the requirement of six months' fulfilling of the "minimum program" before receiving recognition as Units. Further correspondence was left to the Executive Secretaries to clear up certain points in the application of the St. Mark's

Club of the West Texas State Normal at San Marcos.

This makes the number of Units of the National Student Council sixty-three.

## National Student Council Bulletin.

It was voted that "The National Student Council Bulletin" should be issued five times a year, two in the Fall and two in the Spring semester, and one for the summer schools and conferences. It was voted that the Executive Secretary select one student from each Province to serve as an editorial committee for the Bulletin.

## Decentralization of Authority.

It was voted that more use be made of the Provincial members of the National Student Council, and to them were related as their Executive Secretaries the "Student Inquirers," one clergyman in each Province doing student work, who have been especially related to Mr. Micou in the past three years in investigating and experimenting in student work. These secretaries are to call annual meetings of the Provincial members, are to arrange for conferences when such are held, and are to plan for visitation of the Units.

## Summer Plans for Students.

It was voted to concentrate on one Church summer school in each Province to which students can be invited, with the provincial secretaries above referred to in charge, and with a special program of study and discussion prepared for them. As usual the National Student Council will arrange for representatives of our Church at the Y. M. and Y. W. C. A. Summer Student Conferences.

Plans were laid for caring for our Church students during the summer. It is proposed that pilgrimages of students under proper guidance be organized to visit student conferences of the continent and England, and to see the best that can be seen of the spiritual side both of people and of places. It is hoped also that chaplains can be furnished to national parks of this country where students are employed in large numbers.

A special committee was appointed to consider ways and means of bringing about a contact between our students and the rural work of the Church.

## Church Extension.

The object for the Lenten Offering of students was voted to be scholarships for Church colleges in the domestic and foreign mission fields.

A committee was appointed to prepare a Manual of Prayers and Services for Students.

## Elections.

The elections resulted in Mr. Henry S. Rubel being elected Vice-President; Rev. John Mitchell Page, Secretary; the Rev. Artley B. Parson, Treasurer; Mr. John M. Fulton and Miss Margaret Mead, as student members of the Commission on Work Among Students of the Department of Religious Education.

The Committee adjourned to meet early in September, unless the Executive Secretaries should call a meeting earlier.

## MAGNANIMITY.

By Eleanor Kenly Bacon.

"As one lamp lights another nor grows less,"  
So, great Virginia, are your lamps of fame  
Kept burning by the oil of gladness poured  
Into their shining wells by Lee's great name?

How tenderly you gather one by one  
And weave into a garland for his brow,  
Triumphant tributes to your favorite son;  
His former foes have learned to praise him now.

I sometimes think no greater words have been  
Recorded in the tortured history

Of Sundered states, than these of Lee, wherein  
Shines like a star his inner radiancy.

Two of his generals, fiery-tempered clashed  
In bitter quarrel. Lee in silence heard  
Their two complaints—then gravely, gently spoke—  
And love and peace illumined every word.

"The most aggrieved can also be the most  
Magnanimous—the first to make amends."  
How generously those gallant hearts respond!  
Hands are outstretched, and healed, the quarrel ends.

True greatness, true success are better things  
Than any that the world acclaims; and Lee  
Great heart, great soul, great soldier, was most great  
In this—his grace of Magnanimity.

## Letters to the Editor

*In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.*

*No "Letter to the Editor" will appear in our columns except over the signature of the writer.*

### BROADCASTING SERVICES: A CORRECTION.

Mr. Editor:

The item which appeared in the Southern Churchman on January 6, entitled "Trinity's Chimes Broadcasted," is not strictly correct. As the whole matter of broadcasting services is in the experimental stage, I think that we should be careful as to what is reported as to broadcasting services from Trinity or other Churches. It is true that the Chimes and the Carols were broadcasted on Christmas Eve, but not the service. It is also true that the Chimes, not the service, were broadcasted on New Year's Eve. It is not true as your report states that "The ancient fane has now been wired, even to the pulpit." No services have been broadcasted; and the apparatus installed for use on the two special occasions above mentioned, has been removed from the Church. I may say that the Chimes were heard over a wide area, and the broadcasting of these old bells has met with great favor and proved to be a matter of real interest to the general public.

I hope that you will do me the courtesy of giving this statement some publicity.

CALEB R. STETSON.

New York, January 10, 1923.

## When

(With apologies to Kipling.)

When we can treat alike our task and pleasure—

Yet never go to high or low extreme—

Maintain a happy medium, and measure

All things by what they are—not what they seem;

When we can put all things in true relation,

And give importance to the ones that count,

While standing firm against the strong temptation

To disregard what seems of small amount.

When we can smile if luck seems to have failed,

And not let others see that things oppress,

But look at matters as they are, unveiled,

And not give up until we gain success;

When we can fight if force is mankind's need

To bring about redress of human wrong,

And work as hard for those not in the lead,

As for the man who's powerful and strong.

When we can stand always for what is right,

No matter what the jests of others be,

And not be swerved by any unjust might,

Nor by the hope of honors or of fee;

When we can call to mind the days gone far,

And think of times that are forever past,

Yet have no real regret for what we are,

Because we know we've tried to do our best.

When we can feel we stand high in the sight

Of Him who is the ruler of us all,

And have in us the necessary "fight"

To make us answer to His battle call;

When we can look into the great eterne,

And feel that we will be forever blest;

There's nothing more for which we need to yearn:—

We may consider at an end life's quest.

CHARLES HALL DAVIS, JR.

Petersburg, Virginia. 1922.

## A Great Campaign for a Tragic Emergency

THE CHURCHES of American are engaged in a great campaign for funds to meet the tragic emergency in the Near East—an emergency of unprecedented proportions, involving the lives of hundreds of thousands of refugees driven out of home and country by the recent fighting on the Greco-Turkish front.

Eight Church denominations—representing a total of approximately 11,000,000 communicants—have made special appeals and officially set aside field days on which the Churches and Sunday Schools—or both—will present the needs of the Near East people and receive offerings for their relief. The Federal Council of Churches—representing thirty denominations—has issued two appeals to its constituent bodies for contributions through the Churches.

January 21, the Sunday falling nearest the date of the Armenian Christmas (usually celebrated on January 19), has been decided upon by most of the cooperating Churches as a date appropriate for the observance of Near East Relief field day. Preparations for this occasion are country-wide. On this day, it is predicted by John R. Voris, director of Church relations for the Near East Relief, more sermons will center about the needs of the Near East people, than have been delivered simultaneously on a similar subject in the history of relief work in America. The Churches which will observe January 21 as Near East field day include Baptist, North and South; Christian, Church of the Brethren, Congregational, Disciples, Methodist Episcopal South, Methodist Protestant, and Presbyterian, North and South. Cooperating in the campaign on other dates and endorsing the work are the following: Protestant Episcopal, Methodist Episcopal, Unitarian, United Brethren, Universalist, Advent Christian, Seventh-Day Baptist, Christian Science, Evangelical, Free Methodist, Moravian, Protestant Episcopal, Reformed Churches, and United Presbyterian.

It is not alone the Protestant denominations which are responding helpfully to the cry of distress of the Near East peoples. The Catholics, in a similarly sympathetic spirit, have issued appeals for funds. Inspired by the example of the Pope at Rome, in blessing the cause of Near East Relief, in addition to making large cash donations and giving a building (part of the ecclesiastical establishment in Rome) for an orphanage, American Catholics have cooperated heartily. Two American cardinals, ten archbishops, thirty-six bishops, the supreme board of directors and the supreme national council of the Knights of Columbus, all have endorsed and blessed the work. Catholics in many communities have also set aside field days to raise money this year, as they did last, for the salvaging of suffering humanity in the Near East.

Even more widely than in the Churches, will Near East field day be honored in the Sunday Schools. For years American Sunday Schools have set aside a sum for the care of the Near East children. This year, almost without exception, they plan to increase the offering, and to celebrate Near East field day with pageants and songs. Quite generally, throughout the country, the Sunday Schools have adopted as their Near East slogan the Biblical phrase, "Redeem the children appointed unto death."

### THE FISH SITUATION IN ALASKA.

In a letter to Dr. John W. Wood, Miss M. A. Thayer, of St. John's-in-the-Wilderness, Allakaket, Koyukuk River, Alaska, writes as follows:

"Knowing how anxious you may be feeling about the fish situation this year, I am writing this to let you know that the natives of this section are well provided for this year. It is quite true that there is very little salmon here, but an ample supply of white fish. I have found the Esquimaux better fishers than the Indians. The Esquimaux spent the summer well up the Alatna River and worked quite hard at fishing. All have sufficient for themselves, and quite a quantity which they are offering to the Indians. Some few of our Indians camped on Oldman Creek and caught a sufficient supply for their own needs. Most of the Indians, however, spent their summer catching muskrats, because the traders were offering a good price for the skins. These natives, therefore, have sufficient money to buy dog food this winter. Muskrats are still quite plentiful and their meat makes fine dog food. None of these natives are in want for anything. They are all quite well and happy."

## The Program of the Virginia Seminary Centennial

The Committee appointed at the meeting of the Board of Trustees in November, 1922, to arrange for the observance of the Centennial of the Seminary, met in the study of the Dean of the Seminary on Thursday, December 21, 1922. There were present the Rt. Rev. Dr. William C. Brown, President of the Board and Bishop of Virginia; the Rev. Dr. W. A. R. Goodwin, of Rochester, New York; the Rev. Dr. Berryman Green, Dean of the Seminary; and the Rev. G. Otis Mead, of Roanoke, Virginia. Bishop Brown presided. Mr. Mead was elected Secretary of the meeting.

In view of the historical significance of this meeting in connection with the Centennial Celebration, the following transcript of the minutes of this meeting are inserted in order that the History of the Seminary may thus preserve a permanent record of the proposed program of this event, so unique in the history of the institution.

Dr. Goodwin called attention to the fact that the Seminary was in fact one hundred years old in 1918, and that the celebration of the centennial of the Education Society in 1918 was, in reality, the observance of the centennial of the Seminary, by reason of the fact that the Seminary grew out of the Educational Society and that the Education Society was, prior to 1823, in deed and fact doing the work of the Seminary in actually training men for the sacred ministry. It was further pointed out that the date of the establishment of the Seminary in Alexandria under the professorship of Dr. Keith was October 15, 1823. This beginning was, however, pursuant to resolutions passed by the Virginia Convention in the preceding May. It was, therefore, moved that the time of the celebration of the Centennial be in the month of June, and that the day be Wednesday, June 6, of commencement week.

It was further moved and carried that all Church seminaries, colleges, and secondary schools be invited to send representatives; and that William and Mary College, Williamsburg, where the first effort was made to establish the Seminary; the University of Virginia; Princeton University, where Bishop Johns and Bishop Meade were educated; and the Union Theological Seminary in Richmond, Virginia, be also invited to send representatives.

It was moved by Mr. Mead that representatives of all accredited colleges in the State of Virginia be invited for the day.

It was moved and carried that, in view of the cooperation of Maryland in the establishment of the Education Society in 1818, out of which the Seminary grew, the Bishops of Washington and Maryland be invited to represent their respective dioceses; and that the vestry of Christ Church, Georgetown, of which Dr. Keith was rector, when elected to become the first professor in the Seminary, be invited to send a representative.

It was moved and carried that the clergy of the States of Virginia and West Virginia be requested to urge laymen of their respective parishes to attend the Centennial celebration for the day.

It was resolved that we invite the Rev. Carl E. Grammer, S. T. D. of St. Stephen's Church, Philadelphia, to make the missionary address on the occasion of the Centennial of the Seminary, the subject to be "A Century of the Missionary Life of the Seminary." Bishop Brown moved that the Rev. Dr. Edward L. Goodwin, Historiographer of the Diocese of Virginia, be asked to make the historical address on the occasion of the Seminary Centennial celebration; and the Dean of the Seminary, the Rev. Dr. Berryman Green, be his first alternate. Dr. Goodwin moved that Bishop Brown, President of the Board of Trustees, be second alternate for the address.

It was resolved that the Dean of the General Seminary be invited to speak in behalf of our sister seminaries.

The committee decided that the Centennial occasion should commence with the celebration of the Holy Communion at seven o'clock Wednesday morning in the Chapel; that Bishop Brown of the Board of Trustees make the opening address, and that the Dean of the Seminary make the closing address of the day on the "Future of the Seminary." The motion was made and carried, that the Rt. Rev. Dr. Charles Henry Brent, Bishop of Western New York, be invited to preach the missionary sermon on this occasion. It was decided that, as a feature of the Centennial program the hymn of Francis Scott Key, one of the founders of the Education Society, "Lord, with Glowing Heart I'd Praise Thee" be sung. It was ordered that if there is a missionary Bishop, a graduate of the Seminary, available, he be asked to make the after dinner address.

The Dean of the Seminary was authorized to form a local committee on arrangements, of which he shall be chairman, and on which the other members of the faculty should be members. And further, that the student body be requested to be present during the Centennial celebration and to aid in every way possible.

The Dean was requested to invite the principal of the Episcopal High School to be chairman of the entertainment committee; and to appoint a committee of ushers from the student body; and a committee on transportation.

It was resolved that the meeting of the Alumni Association on Thursday of commencement week be considered as a part of the Centennial celebration; and that the Rev. Dr. Wallace E. Rollins in conference with other officers of the Association, be requested to arrange the program accordingly.

It was resolved that this be considered the final program; which, however, is subject to amendment or correction as may be agreed upon by this committee.

## The American Church of the Holy Trinity, Paris

To Be the Pro-Cathedral of Europe.

The official announcement was made on Christmas Day that the American Church of the Holy Trinity on Avenue George V., Paris, the largest and most outstanding American Church abroad, has, under recent action of the vestry and in agreement with the rector, the Rev. Frederick W. Beekman, and the Bishop-in-charge of European Churches, become an American Pro-Cathedral for Europe.

This has followed a discussion covering several years both in Paris, at the Convocation of European Churches and at the General Convention of the Episcopal Church in the United States.

Up to the present time, the Episcopal care of these American Churches in France, Italy, Switzerland and Germany, has been given under the appointment of the Presiding Bishop in America, to a visiting Bishop, who has spent the necessary time in visitation and has then returned to America. The General Convention of the Episcopal Church held in Portland, Ore., in September enacted legislation looking toward the election of an American Bishop-in-residence in Europe, rather than a visiting Bishop under appointment. And although the Right Rev. G. Mott Williams, D. D., the present Bishop-in-charge, is acting under appointment, he has taken up his residence in Paris.

The Cathedral Church in America, as in other countries, is the rule, wherever there are Dioceses or other jurisdictions with Bishops-in-residence. As Americans are coming to Europe in greater and greater numbers, Europe is to be no exception, and Paris as a city and Holy Trinity as a Church, are overwhelmingly indicated.

The terms of the agreement in brief give the Bishop his seat at any and all times, the use of the Church for all episcopal functions, the use of the altar and pulpit at times specified, and the appointment of honorary Canons. Holy Trinity as a Pro-Cathedral, however, retains its parish organization and direction. The rector, however, becomes Dean and the assistants canons-in-residence. Although, because of the nature of the field, the Bishop must divide his time in the four countries in Europe above named, he will be seen much in Paris, which thus becomes his headquarters.

On the occasion of the Bishop's next official visitation to Paris, a solemn service will be held at which he will formally accept and declare Holy Trinity as an American Pro-Cathedral, and will speak of the effect this important change will have in Church circles both in Europe and in America.

The choice of Paris and of Holy Trinity Church for the European Pro-Cathedral is a happy one. Paris is the most frequented and best beloved by Americans of all the cities of Europe. And Holy Trinity is a Church of such size, dignity and appointment as to adapt itself naturally to cathedral demands and functions.

With its large nave, finely equipped parish house, with spacious rooms opening one on to another, deanery, etc., all conveniently built about a quadrangle, it easily meets every need of service and assembly. Architecturally it is considered by many authorities the most beautiful modern Church in Europe. During the war it was crowded to capacity with Americans serving their country abroad; and here in 1918 was held the first great memorial day service on May 30—a service which has been held every year since then. Here too, will be the Great War memorial battle cloister, the State pews and State flags decorating the triforium of the nave.

### MAHAN SCHOOL, YANGCHOW, CHINA.

During its last academic year, Mahan School received tuition fees amounting to \$14,121 Mex. The appropriation from the Department of Mission for running expenses was only \$1,800 Mex. The tuition fees were more than sufficient to meet all the ordinary expenditures of the school.

## Christianity and the Community

### Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

#### MORE ABOUT THE THIRD DEGREE.

In commenting on the letter and accompanying remarks in regard to the abuse of what is known as the third degree, a correspondent from Mississippi sends us a number of striking instances in which confessions, both under pressure and voluntary, have erroneously been made.

We publish this letter almost in full, not only for the light it throws on this particular subject, but also because it bears to some extent, upon the general subject of auricular confessions.

In recent Church papers, there have been numerous articles on this subject. Many of our high Church brethren regularly use the confession, and there have been those who had no sympathy with the Catholic party who have advocated this method of pastoral care, not in a compulsory way, but purely voluntarily.

We presume that our correspondent's information is correct, and if so it would indicate that often a morbid brooding over crimes produces the hallucination that such a crime has been committed by the person who allows himself to meditate too continually upon such a subject.

Of course it might be that a confession or unburdening of one's soul, would be helpful under such circumstances, or it might also be the case, that the prospect of a confession would tend to increase the desire to have something to confess.

We confess to having no positive convictions on this subject myself, and merely make these remarks to draw attention to what seems to be an interesting side-issue brought out by our correspondent's letter, which is as follows:

"Permit me to commend your article on page eleven of the January 6 number of the Southern Churchman. It is most timely and pertinent and points the way that all Churchmen and Church papers should follow in correcting one of the most pernicious evils of American Criminal procedure—the Third Degree. I have been a member of the bar for more than forty years and on the bench for thirty-three years, and I can state positively that the Third Degree hampers rather than promotes the end of justice.

In 1660 there was in England the case that is known in the history of Criminal Law as "the Campden Wonder." On the night of the sixteenth of August, 1660, William Harrison disappeared and the next day his servant, John Perry, confessed to having murdered Harrison—stating that his mother and brother had assisted in the crime, and had thrown the body into a well. The body was never found and, at the first assize the judge refused to try the prisoners because there was no corpus delicti. At a subsequent session all three were convicted—Perry's mother and brother protesting innocence, while John Perry persisted in his original confession—even at the foot of the gallows, where all three were executed. Many years afterwards, William Harrison returned to England, stating that on the night of his 'murder' he had been kidnapped and carried out of England and sold to the Turks. The story of his adventures as told at length in 14 Howell's State Trials, page 1313, would make a thriller for a moving picture. During the War of the French Revolution the frigate *Hermione*, commanded by Captain Pigot, a harsh man, was seized by mutineers, all of the officers murdered save one, a midshipman, through whom the murderers were arrested, tried and executed. For many years afterwards sailors would appear before the English admiralty and make voluntary confessions of having been on the *Hermione* and taken part in the murder of Captain Pigot and his officers, giving in minute detail and history of the crime. An examination of the official crew list showed that these men had never been on board of the *Hermione* and could not have been participants in the mutiny.

In 1857, a prominent gentleman of England brought suit for divorce in the House of Lords, the suit dragging on for years. A clergyman testified before the House of Lords that he had seen the lady commit acts that established her guilt. The confession did not impress the Committee of the House of Lords, and the matter was postponed for four months. At the end of this period the clergyman appeared before a Justice of the Peace and made a voluntary confession of crimes he had committed forging a number of bills of exchange which were now due and that he

did not have the money to meet them. An investigation showed that the crimes which he alleged to have committed were only the coinage of a mind diseased—the banks declaring that no such transaction had ever happened. His story of the lady was put in the same class.

In July, 1716, a farmer, of Huntingdon, claimed that his wife and nine-year-old daughter were witches. They were visited by 'eminent divines' to whom they made a full and voluntary confession and mother and child were hanged on the twenty-eighth of July, 1716—this being the last execution for witchcraft in England. Then there is the 'voluntary confession of Renata,' the sub-Prioress of the convent of Unterzell, Wurtzberg. She confessed to witchcraft and other crimes and was sentenced to the stake, but owing to her age, seventy, it was commuted to beheading and she was executed the twenty-third of January, 1749, this being the last execution for witchcraft of which we have any record.

Perry, the self-accused mutineers of the *Hermione*, and the clergyman before the House of Lords were all alike the victims of hallucinations, and so was the Prioress Renata. This subject is one that should claim the attention of every thoughtful person.

Only a few months ago three men were arrested in a Southern City charged with murder of the occupants of an automobile. The sheriff obtained from these men 'voluntary confession' and the newspapers immediately began to clamor for the prompt execution of these men, alleging that the confession made was sufficient. The jury, however, brought in a verdict of not guilty and one of the daily papers that had been most persistent in demanding the execution of these men, was very indignant at the jury pronouncing the verdict a miscarriage of justice, as the sheriff had obtained a voluntary confession from the men without the use of violence. Very likely, and it is also very likely that the 'eminent divines' that obtained from the woman and her little nine-year-old girl a voluntary confession of witchcraft did not use any personal violence.

The Reverend Robert Gage testified before a Committee of the House of Lords (see Talbot Divorce Bill, H. L., 1857. Query 2995), that he had written a confession in the form of a prayer and commanded an accused person 'to go down on her knees and say that prayer,' and then went before a court to prove the confession so obtained. The confession was obtained without the use of violence, but by a piece of trickery.

I might add many more pages of detail, but this is enough to show the necessity of putting a check upon officers, who assume that it is incumbent upon them to secure convictions of persons charged with crime by fair or foul means.

The 'third degree' is doing as much as any one cause to make men look upon the law with contempt. Taine, in his History of the Revolution, says: 'They did not know that it is better that one hundred honest men be assassinated than that one thief be hanged without a fair trial. By virtue of the Constitution spontaneous anarchy became legal anarchy.'

#### LAYING THE RIGHT FOUNDATIONS.

During the life-time of Booker T. Washington it was one of his chief motives to try to bring about better understanding and better feeling between the races. It is gratifying to see that his successor, Major Robert R. Moton, is carrying forward his good work so acceptably.

In introducing him at a meeting recently held in the Savannah City Auditorium, the Rt. Rev. F. F. Reese, Bishop of Georgia, spoke as follows:

"It is the business of white people, as well as of colored people, to be here at this gathering for good-will and peace, which are needed throughout the world. Nothing, indeed, can be settled without good-will in the hearts of men and women. No wisdom of statesmen can arrive at any satisfactory solution of problems which are creating world unrest without that good-will and peace.

"We have represented here different inheritances which are not calculated to promote good-will. We now wish to come to a mutual understanding of our problems. In fact, we are tired of so-called problems and solving problems. What we need to do now is to prevent imminent problems. We are trying, I am sure—all of us—to have good-will in our hearts.

"All Christian and intelligent white people of Georgia, and particularly of Savannah, wish to have mutual understanding and to promote the best interests of the two races that are represented. These white people are ready to make any sacrifice to secure justice for every man.

"It is our object to give every man the opportunity to live out his life as God intended him to live that life. The Savannah Inter-racial Committee expresses the deep conviction that white people must meet Negroes on friendly terms of conference to secure justice. We must learn to talk over our problems in a friendly way."

## The Great Commission

### SOME MORE CAMPAIGN RESULTS.

**Montana**—"St. Luke's Church, Billings, Montana, has pledged its full Nation-Wide quota. This is the first Parish in Montana to do this. Its pledged support for all purposes increased fifty per cent and this in face of the hard times Montana has been having."

**Georgia**—Thirty-two congregations report pledges totaling \$23,540 on quotas aggregating \$34,153. One small congregation has pledged one hundred and forty per cent, another one hundred and ninety. A mission in a mill district of Augusta has pledged two hundred and eighteen per cent. A Negro congregation has pledged one hundred and thirty-four per cent; and a small Negro mission, which has no quota, has pledged \$54.60.

**Oklahoma**—Thirty-four congregations show an increase of from four to five per cent over the pledges of those same congregations in 1922. The amount these thirty-four congregations have pledged for 1923 is fifty per cent of last year's grand total pledges from the whole District.

**Los Angeles**—St. Clement's Mission, Huntington Park; fifty-nine communicants; total, \$403; pledged \$514.80.

Mission of the Redeemer, Los Angeles; sixty-one communicants, quota, \$208; pledged \$709.60.

**South Carolina**—With seventeen congregations to hear from, the Diocese reports pledges of \$39,884 on its total quota of \$65,000.

**Utah**—"Indications are that the Missionary jurisdiction of Utah will not only meet its 1923 quota, but will go over it by twenty per cent. You will be interested to know that sixty Indians put over the Campaign in Randlett, Utah, with an over-subscription of \$7.75."

**Lexington**—Eleven congregations whose quotas aggregate \$14,074, have pledged \$7,239.

**North Carolina**—"To date, forty-eight parishes and missions with a total quota of \$42,260, have subscribed \$42,249."

**East Carolina**—"The reports to this date are satisfactory and it will be possible for us to pay the General Church quota for next year." St. James' Church, Wilmington, will exceed its quota \$2,000, and its parish budget about \$1,000.

**Western New York**—St. Paul's, Rochester with quota of \$21,000 subscribed \$25,000.

### A LETTER FROM JAPAN.

Miss Cecilia R. Powell, who went to Japan in the autumn of 1922, with Miss Mona Cannell and Miss Helen Skiles, who were her classmates at the Philadelphia Training and Deaconess School, writes:

"The triumvirate has been in Japan now for six weeks. I am sure I can speak for all of us and say we are happy, tremendously interested in the work and life here, and we would not be in any other place doing any other work for anything in the world.

We had such a pleasant and comfortable journey across. It was good to have a quiet time to think over and digest all the thrill and inspiration of the General Convention. I have heard criticism on the words, 'Like a mighty army moves the Church of God.' Those who criticised have never been to a General Convention, I am sure. That was the one thought that gripped me and I am thankful every day of my life that I am a private in the ranks. It is a great privilege.

I was told that I could not do much in Japan. So far, however, I have not found any lack of work of the kind I can do and, as is usual in the Mission Field, find that Sunday is not the 'Day of Rest.' Lately we have had an expectant, wonder-what-next attitude, so much has happened. It is all a joy and one wants to be several people at once.

My knowledge of Japanese increases. I now know enough to give an organ lesson and to teach knitting. Also if the weather is just right can make three remarks about it. Hence, when we have Japanese callers I anxiously look at the weather to see what remarks I may venture. Thus armed, I advance, and when I have completed my repertoire just smile and consult my dictionary.

The necessary number of officials of the city of Fukui now have my history and I could not get lost if I tried."

### A GOOD LEAD TO FOLLOW.

"Blessed is the memory of Henry P. Martin. It certainly is kept green in the hearts of the missionary Bishops. He surely must have known the trials and needs of some of them mighty well in order to plan such a heartening and helpful trust for their benefit and joy."

So writes Bishop Hunting of Nevada.

What does it mean Simply this:

In 1908, Mr. Henry P. Martin, a communicant of St. Luke's Church, Brooklyn, New York, died leaving a will which among other missionary purposes, created a trust of \$100,000, the principal to be held in perpetuity by the Domestic and Foreign Missionary Society and the income therefrom to be divided annually among the Missionary Bishops of the Church.

When Bishop Hunting wrote his letter he had just received a communication from the Department of Missions, enclosing the check for 1922. The income of \$100,000 divided among the steadily growing group of missionary Bishops, does not leave much for each one, but even \$200 is often a mighty fine help.

That is what Bishop Hunting means.

Perhaps some day some one else will follow Mr. Martin's good lead.

## Church Intelligence

### Broadcasting Religious Programs.

The War Department finds that, in addition to its practical application to military purposes, the use of the radio in connection with army religious services is of very definite value. Major-General George O. Squire, Chief Signal Officer, has issued instructions to all signal officers to cooperate, so far as is compatible with the interests of the service, in broadcasting the various religious programs presented by chaplains at army posts.

According to the Chief of Chaplains, John T. Axton, the results of this action are already apparent. The fact that an audience of almost unlimited size is assured causes those in charge of the various portions of the order of worship to exercise unusual care in the selections and rendition of the musical numbers, and the spoken word is most carefully chosen. Fine soloists and choirs and great preachers are often available. Most inviting local programs result and there is a marked increase in attendances upon the ser-

vices. At some places chapels and assembly halls are too small to accommodate the congregations. People living a long distance from the posts have enjoyed listening in on services that were being attended by their relatives and friends in the army and have indicated their appreciation of the provision that is made for the spiritual life of soldiers.

At some posts where local talent for religious services is lacking the garrisons have assembled to enjoy divine worship conducted in a unique way. Signal officers have arranged to receive by radio, and reproduce through the magnavox, the entire service of some distant Church as broadcasted.

### Consecration of the Bishop of Pittsburgh.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Alexander Mann, D. D., Bishop-elect of the Diocese of Pittsburgh, as follows:

Time, St. Paul's Day, January 25, 1923.

Place, Trinity Church, Pittsburgh, Pa.

Consecrators—The Rt. Rev. Dr. Mann, Bishop of South Florida (presiding); the Rt. Rev. Dr. Lawrence, Bishop of Massachusetts; the Rt. Rev. Dr. Lewis, Bishop of Newark.

Preacher—The Rt. Rev. Dr. Lawrence, Bishop of Massachusetts.

Presenters—The Rt. Rev. Dr. Lloyd, Suffragan-Bishop of New York; the Rt. Rev. Dr. Ferris, Suffragan-Bishop of Western New York.

Attending Presbyters—The Rev. E. J. Van Etten, the Rev. H. K. Sherrill.

Deputy Registrar—The Rev. Donald K. Johnson.

Master of Ceremonies—The Rev. Dr. John Down Hills.

DANIEL S. TUTTLE,  
Presiding Bishop.

January 12, 1923.

### College Presidents to Meet.

The presidents of the five colleges affiliated with the Protestant Episcopal Church will meet Thursday, January 18 at St. Stephen's College, Annandale-on-Hudson, N. Y., to discuss further plans for the advancement of all five colleges. The five colleges that will be repre-

sented are St. Stephen's, Kenyon, Hobart, Trinity and the University of the South.

### HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

#### An Interesting Confirmation Class.

The Rev. W. C. Heilman, rector of St. Andrew's Church, Harrisburg, presented a class to the Bishop for Confirmation in December. It was the second class confirmed during the year, and consisted of fourteen candidates, thirteen of them adults. The previous religious affiliation of the candidates was as follows: three Episcopalians, two Roman Catholics, one Church of God, one United Brethren, three Lutheran, two Reformed, one Presbyterian, and one Methodist. Most of them were already active workers in this flourishing parish.

**Exchange:** Mrs. Emma Armitage has given \$500 towards the endowment fund of St. James' Church, the Rev. R. Bancroft Whipple, vicar. She is the third one who gave the same amount towards the same purpose during the past year.

A splendid pipe organ has been installed in Mount Calvary Church, Camp Hill, the Rev. O. H. Bridgman, vicar. It will be dedicated by Bishop Darlington during the Epiphany season. It is the only pipe organ in any of the Churches in town.

A. A. H.

The Rev. Alan Pressley Wilson, of St. John's, Marietta, Pa., preached the first sermon in the series of the Community Week of Prayer services in Marietta, the special service being held in the Methodist Church. There are five Churches in Marietta and each Church took its turn in holding of the week-night services. Each pastor preached in some Church other than his own and members of all the Churches attended each service as it was held. Mr. Wilson is secretary of the Marietta Ministerial Association and, on account of long years of experience in daily newspaper work, has charge of the publicity end of all such meetings. Community meetings are held in Marietta on an average of once a month and each Church participates in these union services.

### PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.  
Rt. Rev. T. J. Garland, D. D., Suffragan

#### The Church Training and Deaconess House.

Donation Day was observed at "The Church Training and Deaconess House," on the Feast of the Epiphany. Bishop Garland, Professor Robinson and Dr. Perry held a service in the chapel at noon. The Warden, Dr. Perry made an address followed by Professor L. M. Robinson, S. T. D., and Dr. Seneca Egbert, who were members of the first faculty, and are still teaching, after a gratuitous service of thirty-two years. The House was opened by Bishop Whitaker, on the Feast of the Epiphany, 1891, and from its beginning has been greatly blessed. Deaconess Caroline H. Sanford, the first House Mother who filled the office twenty-two years, and then retired because of failing health, was present, and was warmly welcomed to the home, where she was so long a true mother, teacher and trainer. After the service a luncheon was served by the board of managers, celebrating

the completion on this day of ten years of devoted and successful administration by the present House Mother, Deaconess Clara Carter. The House has been greatly blessed in having enjoyed the superintendence of these two house mothers, both graduates of the House, which is justly proud of them. To many of those who were present this day, so eventful in the history of the House, also recalled the pleasant gatherings which were held annually on the Feast of the Epiphany at the hospitable home of Miss Mary Coles, President of the Board of Managers from the beginning until her lamented death October 27, 1920.

The Rt. Rev. Harry Roberts Carson, formerly of Philadelphia, who was consecrated Missionary Bishop of Haiti, in the Cathedral of St. John the Divine, New York, arrived in this city January 13, and Sunday morning and preached at the morning service in the Pro-Cathedral of St. Mary.

When Bishop Carson was a boy in Philadelphia he attended Sunday School at the old Church of the Ascension which is now the Pro-Cathedral of St. Mary and it was here he was presented for confirmation to the late Bishop Whitaker by the Rev. C. Woolsey Hodge, D. D., rector emeritus of St. Mary's. Dr. Hodge was one of the attending Presbyters.

Bishop Carson is widely known throughout the Diocese of Pennsylvania. His brother lives in Aldan, Delaware County. During the Spanish-American War Bishop Carson was a Chaplain in the Second Louisiana Infantry. In 1915 he became Chaplain of the United States Hospital at Ancon, Panama, and founded a mission for lepers at Talo Seco. For many years he was Archdeacon of the Panama Canal Zone, and while Archdeacon, the General Convention last September elected him Missionary Bishop of Haiti.

A special commemorating service for Evan M. Christie was held at the Church of the Transfiguration, West Philadelphia, Sunday morning, January 14. He was a member of the Student Vestry of the Church of the Transfiguration, which is the Episcopal Student Chapel and run by students. The Rev. John R. Hart, Jr., Chaplain in charge of the Church, spoke on the "Growing Assurance of Immortality" and Provost Josiah H. Renniman was also invited to speak. Mr. Christie died of pernicious anemia in the University Hospital New Year's Day, after a four weeks' illness, during which time four of his Siza Nu Fraternity brothers gave their blood to save his life. He was one of the best known and best liked members of the undergraduate body of the University, being an editor of the *Pennsylvanian*.

**"The Drama and the Moving Pictures:** Are they a Help or a Hindrance?" was the specific topic on which the Rev. Clarence Wyatt Bingham, minister-in-charge of the Pro-Cathedral of St. Mary spoke Sunday afternoon in the second of his series of "Plain Talks" at the Pro-Cathedral.

The series of talks under the general subject of "Philadelphia's Greatest Needs," according to the announcement of Br. Bispham, is intended to present in the plainest kind of language some of the evils which menace the religious and social life of the community. Mr. Bispham is a member of the Actors' Alliance of America, and a year ago in Indianapolis preached before that body when he directed attention to the influence which the American stage exerts upon the community. Theatre managers and members of theatrical

companies playing in Philadelphia have been invited to attend the services.

The Convocation of Germantown, embracing all the parishes and mission stations in the twenty-second and forty-second and northeast wards of the City of Philadelphia and the parishes and missions in Bucks County, met Tuesday, January 17, in St. Mark's Church, Frankford, Philadelphia, the Rev. Leslie F. Potter, rector. There was a celebration of the Holy Communion at 11 o'clock in the morning. The Rev. Z. B. T. Phillips, rector of the Church of the Saviour, West Philadelphia, preached the sermon. Following luncheon the business session of the Convocation was held.

R. R. W.

### SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

#### The Work in Preston Parish.

The Rev. Edgar C. Burnz, at present rector of Christ Church, Big Stone Gap, has been called to the rectorship of Preston Parish, which includes Christ Church at Marion and St. Paul's at Saltville, both in Smyth County, and Grace Church at Glade Springs in Washington County. This parish has been without a resident rector since the death of the Rev. John R. Matthews on January 22, 1919. During the period since that time services have been held at these churches, with such regularity as was possible, by the Rev. Claudius F. Smith, General Missioner of the Diocese. Under the circumstances most gratifying success has attended Mr. Smith's efforts to keep alive the interest of the people in these churches, as is evidenced by the fact that the church building at Marion has in the recent past been renovated throughout and a furnace installed, and the church at Saltville has been repainted inside and out and improved in other ways. The Rev. Mr. Burnz has not yet signified his decision in the matter of the call which has been extended him.

#### Splendid Activity at Christ Church, Roanoke.

On the evening of Wednesday, January 10, an inspiring meeting of the teachers, officers and some helpers of the Sunday School of Christ Church met at supper. During the supper the routine business incident to the monthly meeting of teachers was transacted; Mr. M. A. Smythem, Superintendent, presiding. The rector, the Rev. G. Otis Mead, made a short talk, outlining certain spiritual aims to which he desired the teachers to apply themselves. Then the speaker of the evening, the Rev. Karl M. Block, of St. John's Church, Roanoke, gave a most illuminating, helpful and inspiring address on general educational principles. The Mid-Week Bible Class held its second session of the year with twenty-three members present. The Rev. Mr. Meade is lecturing to this class in Galatians and there is a very deep and abiding interest.

An afternoon Women's Bible Class is soon to be formed.

On each Wednesday the young people of the parish are called together for work and instruction. The younger members of this parish have made a fine record in the past, either as "Juniors" or as members of the Church School Service League.

Recently there was formed, from representatives of the various organizations in the church, a Parish Association, the object of which is to unify the thought for the spiritual development

of the work to be done throughout this congregation. At this meeting the following organizations were represented: Vestry, Sunday School, Ladies' Aid Society, St. Agnes' Guild, Woman's Auxiliary, Daughters of the King, Chancel Chapter, Girls' Friendly Society, St. Andrew's Brotherhood, Young People's Society, Laymen's League, Church School Service League, and the Parish Missionary Committee.

T. A. S.

### NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.  
Rt. Rev. A. S. Lloyd, D. D., Suffragan.  
Rt. Rev. Herbert Shipman, D. D., Suffragan.

### Consecration of First American Bishop of Haiti.

Archdeacon Harry Roberts Carson, of the Canal Zone, was the eighty-first person to be consecrated a Bishop by the present Presiding Bishop of the Church, and it was the eighty-sixth time Bishop Tuttle had taken part in the consecration of a Bishop. The service took place in the Cathedral of St. John the Divine, and nine Bishops had part in it. Assisting Bishop Tuttle as consecrators were Bishops Gailor and Manning, and the presentors were Bishop Lloyd and Bishop Morris, the last named of the Canal Zone. The preacher was Bishop Knight, and others assisting were Bishops Lines and Matthews. The new Bishop was elected at Portland and becomes the first American Bishop of Haiti. A son, Harry Roberts Carson, Jr., a senior at Annapolis, attended the consecration of his father. After the service Bishop and Mrs. Manning entertained all who took part at luncheon in their home.

### Marriage of Bishop Paddock.

Bishop Robert L. Paddock, of Eastern, Oregon, lately resigned because of ill health, was married in the Cathedral of St. John the Divine, St. Columbia's Chapel, on January 10, and will go abroad for a European trip. During the Portland Convention he was ill in St. Luke's Hospital, New York. The bride is Miss Helen Jean Aitken, daughter of the late John W. Aitken, of New York. The ceremony was performed by Bishop Lloyd, and Bishop Thomas, of Wyoming, attended, besides Archdeacon Van Waters, of Eastern Oregon, who came all the way East to be present at the wedding.

### Work of the Church Mission of Help.

At its annual meeting just held the Church Mission of Help announced that twelve new parishes in Westchester County, most of them the strongest there, have come to the Mission's aid, so that now thirty-four churches in all are cooperating. Many of them do not give money alone. They send volunteer women to work. The Mission also reported that its work last year for colored women was much enlarged, and that a very great improvement has been made in handling cases going to and at the Bedford Reformatory for women. Representatives of the Mission are in the courts at all times, the same as others have heretofore been in the Juvenile Court, so that now the Church does the entire Protestant work at the Reformatory.

### Death of the Rev. Percy Gordon.

The Rev. Percy Gordon, who had been serving as assistant to the Rev. Dr. Leighton Parks at St. Bartholomew's Church for some years, took his own

life while staying in a hotel in New York. He was sixty years of age, and had recently resigned his parish work and gone abroad to France, where a son is connected with the American Embassy. A reason for his retirement was action indicating an unsettled condition of the mind. A friend who saw him within a fortnight found him in condition to need care. He returned almost as soon as he had gotten to Europe, much to the surprise of all. It seemed a clear case of the failure of the mind; a sad but unpreventable ending to what had been a long and successful, a sacrificing and highly honorable career as a priest of the Church. At the beginning of the World War he was rector of the large Grace Parish at New Bedford, Mass.

C.

### LOS ANGELES.

Rt. Rev. Joseph H. Johnson, D. D., Bishop

### Death of a Distinguished Clergyman.

The Rev. Harwood Huntington, Ph.D., distinguished clergyman, author, lawyer and scientist, died January 4, 1923, at his home in Los Angeles. Death was preceded by a three-day illness.

Dr. Huntington was known throughout America and abroad as an authority on chemical jurisprudence. He was the author of two textbooks on the subject.

He had been rector of churches in Virginia, Florida and California, in addition to making a study of foreign mission work in China and Korea in 1908.

The son of John Taylor and Elizabeth Tracy Huntington, he was born December 1, 1861, in New Haven, Conn. He was the fourth generation of clergyman, and an ancestor the Rev. Samuel Huntington, gave five sons to the ministry and the sixth was a signer of the Declaration of Independence and a friend of George Washington. Continuing his education from the study of chemistry in Trinity College, Boston Institute of Technology and Columbia University, he took up the study of law and, after a course in this subject later in Columbia University, was admitted to the bar in 1895. For some time he practiced law in New York City, making a specialty of chemical jurisprudence.

Always an active Church member, he at last decided to carry on the family tradition, and began to study in the Union Seminary. After a year there he went to the General Theological Seminary in New York City and completed his course. He was made a deacon in 1906, a priest in 1907 and in 1908 went to study foreign mission work in China, Korea and other Eastern countries. Before his departure on this mission he was married, in February, 1908, to Miss Grace Goodhue, of Springfield, Mass.

Three years after his return to this country he wrote "Cui Bono," his third book, two others, "Chemical Jurisprudence" and "The Yearbook for Chemists," having appeared in 1900. Hot Springs, Va., now became his residence, and he served as rector there from 1913 to 1917. During the World War he volunteered as a chaplain, but was refused on account of his age. He took a church in Florida to allow a younger man to go into the service.

It was in 1919 that Mr. Huntington came to Los Angeles. He at once became active in the affairs of the Church, serving as chairman in the first year of the Nation-Wide Campaign instituted by the Church. In connection with his Church work, Mr. Huntington gave much time in later years to carrying out the work of the Sacred Films

Company, an organization owing its existence largely to his efforts. It was his idea to bring the Old Testament vividly before the eyes of the people through the medium of motion-pictures.

Besides his widow, Mrs. Grace Goodhue Huntington, he leaves three children, and one sister, Mrs. J. F. K. Alexander, of Hartford, Conn.

Funeral services were conducted January 6 from St. John's Pro-Cathedral, by Bishops Johnson and Stephens. The pall-bearers were Dean MacCormack and the Rev. Messrs. J. Arthur Evans, Alfred Fletcher, W. N. Pierson, E. S. Lane and N. S. Stephens.

E. S. L.

### VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

### Called to St. Paul's Church, Richmond.

The Reverend Beverley D. Tucker, Jr., Professor of Pastoral Theology at the Theological Seminary, in Virginia, has been elected rector of St. Paul's Church in succession to the Reverend W. Russell Bowie, D. D., who goes at the beginning of Lent to Grace Church, New York.

Dr. Tucker is a son of the Right Reverend Leverley D. Tucker, Bishop of Southern Virginia. His eldest brother, the Right Reverend H. St. George Tucker, D. D., is Bishop of Kyoto, in Japan. The whole family has been a notable one in the service of the Episcopal Church. Two other brothers are Episcopal ministers. One is a teacher and another a physician in the Church's missions in China. Dr. Tucker was born in February, 1888, and is Bachelor of Arts at the University of Virginia, of the year 1902. He graduated from the Theological Seminary of Virginia in 1905, and as a Rhodes Scholar took his M. A. degree at Christ Church College, Oxford, England. Returning to this country he became first the rector of a country parish in Mecklenburg County, where he served for three years, and then went as rector of St. Paul's Memorial Chapel, at University of Virginia, where his ministry was a most notable one, not only in building up the general congregation of that Church, but especially in the intimate relations of friendship and counsel which he established with the students and faculty at the University. Three years ago, he went to the Theological Seminary as Professor at the urgent desire of the Diocesan authorities that his abilities and personality should be brought to bear upon the training of young men for the ministry.

Dr. Tucker's selection as rector of St. Paul's comes not only as the unanimous choice of the vestry, but as the expression of a general desire on the part of the congregation. Dr. Tucker preached in St. Paul's during the month of September when Dr. Bowie was in Oregon attending the General Convention of the Episcopal Church.

It is not yet known what Dr. Tucker's decision will be. It is certain that strong efforts will be made to persuade him to remain at his present post at the Seminary. The vestry and congregation at St. Paul's, however, have good hope that he will accept the new call. St. Paul's is recognized as the strongest force in the Episcopal Church, not only in Virginia, but in the whole South. In the Nation-Wide Campaign it has set a standard for all the country in the greatness of its gifts; and the organizations of the Church have been a power in the social and moral affairs of Richmond. Money has already been subscribed for the new Parish House, architect's plans for which are now being drawn, and this will give an added op-

portunity for service to the new rector when he comes.

Dr. Tucker in scholarship is one of the most thoroughly prepared and able men in the Church. He will bring to St. Paul's—if, as it is hoped, he accepts the call—a spirit of thorough understanding with all the traditions of Virginia and this historic Church. In theology and in his conception of the relation of the Church to social welfare, he is a liberal and progressive thinker, and he is a preacher of power with an unusual appeal, especially to young men.

#### Meeting of the Diocesan Missionary.

A most important meeting of the Diocesan Missionary Society was held in St. Paul's Parish House, Richmond, on January 9, at which time appropriations for 1923 were made toward the salaries of the Missionaries of the Society throughout the Diocese. The Society supports a total of eighty missionaries in the Mountain, Colored and Rural fields of the Diocese, forty-six ministers, one layman, thirty-three women workers. Its budget for 1923 will amount to over \$57,000.

#### Receipts of the Nation-Wide Campaign.

The Diocese is approaching the end of the third year of the N.-W. C., with the prospect of a present deficit of \$55,000 in the amount of \$270,000 asked of the parishes of the Diocese for 1922. The treasurer has been notified of several large amounts which are still to be sent in, so this deficit will be materially lessened before the books are finally closed. A committee consisting of the Rev. Dr. Bowie, Mr. John Stewart Bryan and Mr. Lewis C. Williams is actively at work in an effort to secure additional gifts, in the hope of wiping out the deficit entirely if possible.

Statistics in the office of the Diocesan Treasurer show that for the whole three-year period of the Nation-Wide Campaign, the Diocese of Virginia was asked to give \$270,000 a year, or a total of \$810,000. Of this amount the Diocese gave in 1920, \$279,036.01; in 1921, \$239,158.14; in 1922 (to date), \$10,065.64; a total of \$728,259.79.

#### Training School for the Woman's Auxiliary.

A conference of workers of the Woman's Auxiliary of the Diocese of Virginia was held in St. Paul's Church, Richmond, January 9 to 12, with an attendance of over one hundred and fifty from all parts of the Diocese. Conferences were held as follows:

For Parish Branch Presidents, led by Miss Louisa T. Davis.

For United Thank Offering Secretaries, by Mrs. Alfred S. Cary.

For Junior Workers, by Mrs. E. L. Woodward.

For Members of the Auxiliary, by Miss Davis.

For Parish Secretaries, by Miss Davis.

For Box Secretaries, by Mrs. C. W. Culp.

For Educational Secretaries, by Mrs. E. S. Osgood.

For Parish Treasurers, by Miss Davis.

For Church Periodical Club Secretaries, by Mrs. L. L. Green.

Supper was served each evening, after which Mission Study Classes were conducted on "The Church's Life," "Stewardship," and "Heroes of the Dark Continent."

The Conference was closed on Friday morning with a celebration of the Holy Communion.

#### Christ Church, Alexandria to Celebrate One Hundred and Fiftieth Anniversary.

Tuesday, February 27, 1923, will be the one hundred and fiftieth anniversary of the building of Christ Church, Alexandria, when it was formally delivered over to the Vestry and by them pronounced completed "in a workmanlike manner." It is the intention of the rector and congregation to celebrate this important event by a special service and the present rector, the Rev. Dr. Morton, will deliver an historical address. The rector asks all persons having knowledge of interesting incidents connected with Christ Church to commit the same to writing and forward by mail to him at once. He is especially desirous of obtaining any information concerning likenesses of former rectors.

Holy Comforter Church, Richmond, the Rev. W. E. Cox, rector, held its annual congregational meeting on the night of January 8, at which reports were made by the heads of the various Church organizations and vestrymen elected for the coming year. This Church has been recently enlarged by moving over the Eastern wall far enough to give room for another row of pews, thereby increasing its seating capacity by at least one-third. The congregation received eighty-five new members last year, fifty-one by confirmation, and thirty-four by transfer. It now has nearly five hundred communicants. It is enjoying the use of its splendid new Parish House, where there are individual rooms for the Sunday-school classes, with real walls between which is far more conducive to efficiency than the usual method of hanging curtains between the classes, through which the boys can poke their fingers, and the girls can whisper. Mr. William Hinton, a member of this congregation, has painted a beautiful copy of Vogel's "Christ Blessing the Children," on the wall opposite the door of the Parish House. He has also redecorated the Church, and painted a picture of two angels with a scroll between them, in the chancel.

#### TENNESSEE.

Rt. Rev. Thos. F. Gallor, D. D., Bishop.  
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

St. Ann's Church, Nashville, the Rev. Phillips S. Gilman, rector, shows decidedly constructive progress in the reports presented at the annual parish meeting and incorporated in an attractive Year Book. The following items are especially worthy of mention:

Twenty per cent increase in active communicants; A financial income averaging 70 cents a week per communicant; A complete, active organization in Church School and Church Service League; A well-defined Young People's Service League; A virile men's club, which has sponsored a complete religious census of the community, the Every Member Canvass, secured purchase of adjoining property for enlarged parish house quarters, and provided incentive for the organization of men's clubs in two other parishes of the city during the year.

One of the most unique and valuable developments of the year is the weekly publication of a parish paper entirely under lay management. In addition to its editorial, news, bulletin and "contributed" columns, its intermingled satire, comedy and clever cartoons give the paper so appealing and popular a touch that many matters of really serious intent can be driven home as in no other way. This novel sheet prom-

ises to be a great success and help in the Church School and parish alike.

J. W. R.

#### NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.  
Rt. Rev. E. A. Penick, D. D., Coadjutor.  
Rt. Rev. H. B. Delaney, D. D., Suffragan.

The Rev. I. Harding Hughes, headmaster of St. Nicholas' School at Raleigh, has resigned his position there and on February 1 becomes rector of Holy Trinity Church at Greensboro. In addition to his duties at the school, Mr. Hughes is the popular teacher of the Men's Bible Class at the Church of the Good Shepherd, and also Editor of the Carolina Churchman.

The Choir of the Church of the Good Shepherd, Raleigh, the Rev. H. G. Lane, rector, on the first Sunday after the Epiphany, rendered the beautiful cantata, "The Story of Christmas," by Matthews, to a congregation which taxed the seating capacity of this large and beautiful Church.

The Convocation of Raleigh will meet at Emmanuel Church, Warrenton January 23 to 25. A very interesting programme has been arranged.

H. G. L.

#### PITTSBURGH.

Rev. Alexander Mann, D. D., Bishop-Elect.

The Rev. Floyd W. Tomkins, Jr., assistant at the Church of the Ascension, Pittsburgh, has resigned from February 1, to become Secretary for the Conference on Faith and Order, and will remove to Providence, Rhode Island. His place will be filled by the Rev. Albin C. Ockenden, of Jeannette and Latrobe.

The long vacancy in the rectorship of Trinity Church, Pittsburgh, has been filled by the calling of the Rev. Dr. Percy G. Kammerer, Ph.D., of Emmanuel Church, Boston, who will assume charge of the work on Ash Wednesday, February 14.

The Rt. Rev. Lucien Lee Kinsolving, D. D., Bishop of Southern Brazil, addressed the Diocesan Branch of the Woman's Auxiliary, in Trinity Church, Pittsburgh, on Thursday, January 4. Later he was tendered a reception in the parish house, by the Woman's Missionary Society of the parish.

The Annual meeting of the Pittsburgh Branch of the Woman's Auxiliary to the National Council will be held in Calvary Church, on Thursday, February 1. An address by Bishop Mann and a business meeting and the annual election of officers will occupy the morning, together with a celebration of the Holy Communion. In the afternoon, Miss Laura F. Boyer, from the Church Missions House in New York, will hold the opening session of an Institute to be held under the Auspices of the Department of Religious Education on the two days following, February 2 and 3. The Diocesan Committee on Pageantry will also present a Missionary Pageant during the afternoon.

The Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, made a brief visit to Pittsburgh over Sunday, January 7, in the interest of the campaign for the Cambridge Divinity School.

J. C.

# Family Department

## JANUARY.

1. Monday. Circumcision. New Year's Day.
6. Saturday. Epiphany.
7. First Sunday after Epiphany.
14. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Thursday. Conversion of S. Paul.
28. Septuagesima Sunday.
31. Wednesday.

### Collect for Third Sunday After the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

### Collect for St. Paul's Day.

O God, Who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the gospel to shine throughout the world, Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

### "There Shall Be No Night There."

When I walk out beneath the starry skies  
And feel night's solemn beauty o'er me steal,

I question oft what meaning underlies  
The words that yet so much to us reveal.

No night in Heaven? No calm and silent night,

To heal the fret and fever of the day,  
Distill its balm upon the restless heart.  
And bear us on sleep's shadowy wings away.

No far, mysterious stars; no changeful moon,

With light more grateful than the glare of noon,

No night to mark the time when toil should cease,

And weary hands could lie in folded ease?

What wondrous realm is this that knows no night?

Where eyes grow never weary of the light,

And hearts that ache with sorrow and distress

Ne'er long to welcome sleep's forgetfulness?

What boon to blest immortals can be given,

To take thy place, oh night, sweet night, in Heaven?

The deepest meaning, if I read aright,  
Is that in Heaven they have no need of night.

—Author unknown. From Boston Transcript.

For the Southern Churchman.

### SUNDAY MEDITATIONS.

By the Rev. Thos. F. Opie.

### Wealth and Work.

It is averred that two per cent of the people of America own sixty per cent of the wealth of the United States and that the poorest two-thirds own only five or six per cent of the wealth! An amazing condition!

It is claimed that "J. P. Morgan and

his associates hold three hundred and forty-one directorships in one hundred and twelve corporations having aggregate resources in the unthinkable sum of \$22,245,000,000"! That is, "more than the assessed value of all the property in the twenty-two states west of the Mississippi."

Doubtless it is such facts as these that have given impetus to the doctrine of Socialism to Bolshevism and to the Industrial Workers of the World, with their lurid program and their red threats.

But this vast wealth did not arbitrarily fall into the hands of the capitalists. It is shallow thinking and lazy living and inherent envy that move the so-called "less fortunate" to blame or to attack American wealth. With a few exceptions, "excessive genius," which is mostly "hard work," constant application, wise investment and "business psychology" enabled the wealthy to get wealth.

O. S. Marden makes this observation—"There is nothing in this world which men desire and struggle for and that is good for them, of which there is not enough for everybody." It were good for the disgruntled to ponder that statement. "Desire and struggle for" is a good term. With the wish there must be the readiness to work, to labor, to strive—not merely to crave, to envy, to contend, to treat!

It is said that "Texas alone could supply food, homes and luxuries to every man, woman and child" in America. What is needed is enterprise, industry, initiative, application, hard work—these and the inexorable law of compensation will settle the so-called inequalities of distribution of wealth!

"We are still on the outer surface of abundance, a surface covering kingly supplies, for every individual on the globe," says the author of "Peace, Power and Plenty."

It is a crime against humanity that there are annually over three million idle workmen in the United States! There is work, wealth, and a way for every willing laborer in the land. We are living on a continent whose agricultural, industrial and commercial potentialities have never been tested. This country, intensely cultivated, systematically industrialized and economically administered in respect to farming, mineral and timber possibilities, could support half the population of the earth in plenty and abundance.

"If a man will not work, neither shall he eat," is both good religion and sound sense, as well as a wise proviso in God's and man's social economy.

For the Southern Churchman.

### STUDIES IN THE LIFE OF CHRIST.

The Right Use of Riches:  
Luke 16, 10-19.

By the Rev. Louis Tucker.

We hold it plain that Christ had business sense. He was God the Artificer, the Word Who made the worlds, and, as such, amply competent to handle any problem in them. He was by training a Galileean Jew, not without human knowledge of the financial side of life. Judas, treasurer of the band, stole their money. They all knew it and sometimes went hungry because of it. Jesus, therefore, could not have failed

to know it also; yet He left Judas treasurer when a word would remove him. It is safe inference that the Eleven and the Seventy held Our Lord a great genius, dreamily incompetent as to practical hard finance. Our Lord was intensely practical and had His good and utterly sufficient reason for retaining a thief as treasurer. But that reason did not develop until later. The sayings concerning stewardship were delivered in presence of Judas, an unfaithful steward, by Our Lord, Who knew him to be a thief and to a crowd of some hundreds of men at least eleven of whom knew and at least seventy suspected the fact. When this is remembered, the dramatic interest of the speech is first seen.

The contrast between Publicans and Sinners, who were sinful and knew it and were known as sinful, and the man of Kerioth, austere, quiet, one of the Twelve and a thief, was too great to be overlooked. The story of the steward who was unfaithful because of dissipation, but had no stolen money laid by, must have suggested the treasurer there present, who was unfaithful in cold blood and not because of dissipation. The words, utterly applicable, to their last syllable and inference, to Judas and to all unfaithful Christians, are not directly applicable to non-Christians. They postulate men who have an official right to the true riches yet who have not received them: men who have "That which is their own," which is not yet given them and which can be withheld. We therefore hold this as primarily criticism of the mental attitude of Judas, and secondarily that of all covetous Christians. The Pharisees, who were covetous and not Christian, applied the criticism to themselves, and felt it unjust. Dr. Lucas says, "They derided him." The phrase is a strong one, used elsewhere only of the comments of the rulers and people on the claims of Christ after He was crucified and before the earthquake and the great darkness: that is, at a time when the claim seemed manifestly untrue.

Derision implies contrast. The Pharisees derided Christ because of some real or fancied contrast between His words and the facts. If the president of the Reform League attacked the City administration for grafting and most well-informed citizens knew the treasurer of the Reform League was himself a grafter, essentials of the situation would be reproduced. Reproof for grafting ought to be directed to his own treasurer. We hold that Christ was reproving Judas rather than the Pharisees; and that He glanced forward to future Christians rather than sideways to contemporary scribes. Yet the truths announced, being true always and everywhere, incidentally hit the Scribes and Pharisees also. They are: That he who is faithful or unjust in least is faithful or unjust in much, and that no man can serve two masters. The deductions are that men unfaithful in money-matters will be debarred from authority in more important things, and that he, who is unfaithful in that which is another's will forfeit that which is his own; also that the man who serves Mammon will eventually hate God.

The mosaic of all Our Lord's sayings throws light. There is a being "Rich" in the spiritual world. It is a gift; not obtained by working for it, but received from above. It is the due of every one who follows Christ. It is forfeited by unfaithfulness in money matters and the two-fold reason is given. Spiritual riches involve responsibility, with affairs under one's hand compared with which earthly riches are small. An intelligent organism surviving and acquiring experience indefinitely, would

some day learn all the secrets of nature. No man of proved unfaithfulness can be advanced by the owner of the estate—or property—or universe. The man who will mix his accounts for the pleasure or profit the money he can steal will buy, would, for a sufficient reason, derange the harmony of the planets for temporary pleasure or profit. He is incongruous with natural law and abhorrent to the sanity of the Universe.

No man can serve two masters. There comes a time when he will choose between them: and, a little later, he may hate the one he has deserted and love the one he has chosen. If the one he has chosen be essentially unlovely he cannot love it; but he will despise the one he rejected and therefore cleave to the one he chose, even without love. Our Lord's double comment is practical sense as well as good rhetoric. Give a man time and he will hate Mammon and love God or despise God and cleave to Mammon.

A trustee must be honest: not law-honest only, but holding honor and safety and several other moral qualities more important than money. Every man is a trustee for God. We are stewards. What we call our own is really trust-funds. When an accounting comes, we must have made to ourselves friends by means of the mammon of unrighteousness; and, as we hope for salvation, must hold our trust as a trust and never (like Judas) as a thing to be used a little for God and as much as possible for ourselves. That the whole speech was made with Judas in mind seems evident. Judas is the key that unlocks it.

The Pharisees derided Our Lord since the covetousness He condemned was shown by one of His Own followers. Judas was a thief; and the Pharisees knew or suspected it. They were not thieves.

Our Lord's answer, paraphrased, is: The self-exaltation of the Pharisees and their aloofness from poor sinners was an abomination before God. They represented the Covenant—the Law and the Prophets. That Covenant ended with John. One had now to show personal resolution, respond to preaching, do something for himself. It was quite true that not a dot of an I or cross of a T of the Law could fail; but, in every-day life, those same Pharisees who appealed so constantly to the law were constant and open breakers of it. Witness their attitude towards marriage and divorce, which attitude involved a breach in the Seventh Commandment.

Our Lord ended this speech with a story, usually called the Parable of Dives and Lazarus.

### The Man Who Dropped Out.

There are few Churches who cannot recall him, the man who dropped out.

He was always at the regular services, he took part in the prayer meeting, his weekly envelope was always in the contribution basket, the special collection had his support, perhaps he held positions of trust and responsibility in the Church of his choice. Yet, now, he is only a memory, in the Church where once he held prominent place. Why?

There are many reasons, but there is one that many, many times holds first place, the lack of "Follow Up."

There was some circumstance that first led that man to remain at home. It may have been illness, lack of funds to purchase suitable clothing, it may have been discouragement, too, or offense at some real or imaginary slight or unkind remark. Whatever it was, he had then no thought of dropping

out for all time, but we all know how quickly and easily the habit of staying at home is formed.

The days and weeks pass, and beyond a casual inquiry from a few Church members, and, perhaps a call from the pastor, no attention, as far as the man knows, is paid to his absence. He is surprised at first, then hurt, then bitter, as he remembers his faithful labors and finds that "Out of sight is out of mind," with those that he felt so sure were his friends.

One day two of his former associates in the Church call. As he ushers them in, a warm glow of pleasure sweeps over him. Some one does miss him after all.

The visitors have not been seated long when one of them tactfully remarks that they are on the visiting committee of the men's league, and as his name was on their list, they felt they ought to call. Conversation lags after that, the glow of pleasure is gone, they are only calling because sent. They soon take their departure, reporting later, to the League that Mr. Blank is utterly indifferent, and his name is dropped, even from the calling list.

When the man first stopped going to Church, his heart and interest were still there and it would have been so easy to get him to return.

If, when his absence was first noted, the men had called, promptly, upon him, and with friendliness, that he could not mistake, urged him to return, and assured him that his presence was missed, and with sympathetic interest won his confidence, to the extent of discovering the real cause of his absence and then offered to help remove it, if possible, and not stopping there had followed up the first call by others, including a cheery message over the telephone, now and then, to show he was often in their thoughts or had assured him they would expect his help in some portion of the Church work at a certain time, that man would not have been lost to the Church, or drifted back to a worldly life.—Exchange.

### Where Do You Worship?

You can worship God in your home Sundays—but you don't.

You can worship God in the woods and in the fields—but you don't.

You can worship God on the lakes and on the rivers—but you don't.

You can worship God on the road in the auto or in the buggy—but you don't.

You can worship God in a different Church each Sunday morning—but you don't.

You can worship God in your lodge and neglect the Church—but you don't.

You can worship God by sending the kids to Sunday School and stay at home—but you don't.

You can worship God by going to Church and taking the kids with you—but you don't.—Chas. H. Whelen.

### Grace.

One Sunday evening, after my service at the City Temple, I went down to conduct an after-meeting for a friend at the Alwych theatre, at that time used by the Australian armies for religious gatherings. As I had not heard the sermon, I asked some one to give me an account of it. Whereupon a British Tommy gave me a synopsis of the sermon, and I can still see his big blue eyes and hear his soft English voice as he told me, precisely, point by point, what the preacher had said. The subject was The Grace of God, and Tommy closed his account, with exquisite courtesy, in these words: "The minister told us that the grace of God is plentiful, sufficient to all need, and near at hand, but he did not tell us

what the grace of God is; perhaps you, sir, will be good enough to do that." Think of such a question being fired at you, point blank, with no warning at all! Honestly, I had never asked myself that question in my life, having used the word "grace for years without thinking of what it mean. The old saying of St. Augustine flashed through my mind: "I know until you ask me; when you ask me, I do not know."

Before I could make reply, a tall New Zealander stood up and expressed amazement that Tommy did not know what the grace of God is. Fortunately, he proceeded to tell us, which literally saved my life. The grace of God, he said, is to the moral and spiritual world what the mysterious, ever-present, ever-active power of recovery, of healing, of renewal is in nature. When a man is "pinked"—the slang for being wounded—all the forces of health in the body rush to that spot. No physician ever heals a disease; all he does is to help the healing forces of nature do their work. This healing power of nature sets at once to repair ruin even when the ruin is not her own work but the result of the greed or folly of man. Trampled fields soon become green again. Similarly, in the spiritual world, a power of recovery is always at work, if we yield to it and know how to work with it. As the tide of evil rises, the tide of mercy and moral power rises against it: "When sin abounded grace did much more abound!" When evil runs rife and all seems lost, a deliverer appears who rescues a man or a nation in the hour of their extremity. Often it seems that the race cannot escape disaster, but his abundant power of spiritual renewal redeems it, and we are saved by grace. At any rate, he made more than a thousand men see that grace of God is not an "empty name," as Berkeley said, but a reality near at hand, ready to help and heal.—J. F. Newton.

### My Father Knows.

"Your Heavenly Father knoweth that ye have need of all these things."

My Father knows my every want;  
No help He ever fails to grant  
Where'er I seek His mind to know,  
His will to do, His love to show:  
He knows, He knows, my Father knows,  
And safe His child where'er he goes.

My Father sees my every need,  
His watchful eyes scan every deed;  
Nor can I wander from His sight  
Whose presence fills my life with light:  
He sees, He sees, my Father sees,  
And from all ill His child He frees.

My Father hears my every cry,  
His listening ears catch every sigh;  
Nor can I call to Him in vain  
Whose power and love my life sustain.  
He hears, He hears, my Father hears,  
No prayer of faith escapes His ears.

My Father cares, He cares for me,  
However low my lot may be  
However great, however small  
My burdens be, He cares for all.  
He cares, He cares, my Father cares,  
His children's burdens all He bears.

My Father loves with love so strong  
It fills my heart with grateful song;  
Nor life, nor death, nor depth, nor height  
Can hide me from His loving sight.  
He loves, He loves, my Father loves,  
And safe His child, where'er he moves.

My Father knows, my Father hears,  
My Father sees, my Father cares,  
My Father loves because He knows,  
And, knowing all, His love o'erflows.  
He sees, He hears, He cares, He knows:  
With love for all His heart o'erflows!

—Wilbur Fisk Tillett.

# For the Young Folks

## When I Am Mrs. Brown.

I like to skate and go to ride  
And look at books; and, though  
I like to play with paper dolls,  
Of all the games I know  
I'd rather play I'm Mrs. Brown  
And have my dresses sweeping down.

When Mr. Brown's an engineer  
And danger often braves  
The people give him bags of gold  
For all the lives he saves.

Sometimes he's dressed in blue and brass,  
And is a traffic cop."  
He waves his hand, and people go.  
He hold it up; they stop.

Marie and Dick and Tom and Jean  
And Gwendolyn, the fifth,—  
My children,—I take out to call  
On Mrs. Jones or Smith.

But when they have to stay at home  
With fever in the head,  
Or measles, mumps or whooping cough,  
I put them all to bed.

I'm glad the children that I have  
Are five instead of eight,  
But as it is I like to play  
I'm Mrs. Brown, most every day.  
—Anne B. Payne, in Youth's Companion.

For the Southern Churchman.

## The Poplar, the Log—Then What?

M. P. Bland.

The Poplar and the Beech were near neighbors and as such naturally talked with each other.

The Poplar addressed the Beech—"I am tired of staying in this same old place, seeing the same old trees and doing nothing, just swayed to and fro by Mr. Wind. I would like to go out into the world and see something, and be of use."

"You are of use, Mr. Poplar. You are a home for the birds and company for the other trees," replied Mr. Beech.

"Pooh, that's nothing! Look how many trees the birds can live in and all the other trees in the woods for company. No, I want to be something worth while."

Mr. Sawyer Man who was passing through the woods overheard what the Poplar said.

"Zackly so, I'll see you start out early tomorrow morning," he said to himself.

Sure enough the next day about three the Poplar, had been cut down and sawed into logs.

"Now, I wonder what they'll do with me, and whether the other trees will miss me. I just hope 'though they will not make a pack box out of me, a crate, I believe they call it. I want to see something and if they put me in a warehouse I shall just faint."

The next day, the Poplar was placed on a wagon and hauled many miles. Through the whole journey, the Poplar was praying that the packer would not get him.

The end of the journey brought the Poplar log into a city and finally to a large plant.

"I wonder, oh, I wonder what they are going to do with me!" said Poplar Log again, as he was rolled into the company of many more logs in a room where the heat was intense, and

steam curling over everything.

## Poplar Log Relates His Experiences.

First, I was softened by being placed in a steam box, after which my overcoat or bark was taken off. It was so warm, however, that I did not feel the need of it. Next, I was placed on the operating table where I was cut up into panels. This was not a very delightful sensation but I felt it was preparing me for use in the world, so I didn't mind. Then, I was placed in a rack and sent out in a yard to be dried by the air. How I wondered what they were going to do with me! I was not at all sure as yet but what the packer would get me, but I hoped for the best.

My friend, Mr. Wind, and the sun dried me thoroughly and I felt better.

The next thing I knew, I was gathered up and pressed flat as a flounder and glued together in three thicknesses: afterwards, I was passed into a box factory where I was cut into various lengths and nicely smoothed, just as if I had been ironed, then I was made into a box.

When I entered the next room I knew I was not going to be a crate, that was certain, for in this place all my friends were being dressed. Some with such gay clothes, bright metal fancy coverings in green and gold and maroon, others wore canvas, while I was covered with pretty dark green fibre. It felt so good to have a covering because there was a naked feeling after my bark had left me, and my pretty dress made me feel quite cheerful and comfortable.

But there was another surprise. Workmen trimmed up my sides with beautiful, shining polished bolts, clamps, hinges and locks and I was fitted with nice little drawers and neat hangers on which a lady could hang her pretty dresses.

Talk about your thrills! Oh, Boy! I had one when my interior was covered with wonderfully soft rich velvet, the color of an amethyst. I longed to see myself in a glass. I felt so handsome I wanted to show myself to my friends, the Beeches, the Oaks and the Gums.

I thought now I was handsome enough but I was going to be even handsomer for they gave me a smile like Sunny Jim—a coat of shining varnish which put me in a splendid humor for which I had great need.

Into a crowded room I was now carried and left to dry. It was so hot and stuffy here I could hardly bear it, but I remembered my shining face and knew they were doing the right thing for me so I didn't complain.

After a day or so I was brought out and I heard some one call my name—"Look," he said pointing at me, "isn't that a beautiful Wardrobe Trunk?"

I was so proud and happier than I ever thought I should be for now I was of some use, much use in the world. I was to be a joy and a comfort to a lady, perhaps, a beautiful lady who would take me wherever she went and might love me better than her dog.

## Jimmy's Text.

One day it was pouring rain, and Aunt Carrie was getting short of stories. Jimmy Bates said: "Let's play Church."

There were five Bates children and two cousins. They put a chair for the pulpit, with the hassock for a step to get up.

The pulpit was so fine that each wanted to be the minister. They began to argue about it, but Jimmy said he ought to be, because he knew most texts, so he must be the "goodest."

The plate was mother's card tray. They had buttons for money. They began by singing a hymn with great enthusiasm.

Then Jimmy, with grandpa's spectacles 'way down on his nose, mounted to the pulpit. How they all envied him!

"My friends," began Jimmy.

"You should say 'brethren,'" said Helen softly.

"And brethren," added Jimmy crossly, "my text this afternoon is 'Do unto others as you would—'"

"Oh, Jimmy," wailed a voice in the first row, "you can't have that. You know you took my ball away from me this morning, and I wanted it so. You can't have that text."

"Never mind," said Jimmy. "My text today is, 'Judge not—'"

"But, Jimmy," piped up another voice, "you said you guessed Benny Green played truant yesterday because he wasn't in school."

Jimmy swallowed very hard, and, thumping the back of the chair with his fist, said: "Here's another: 'It is more blessed to give than to receive.'"

"Oh, Jimmy," howled the whole congregation, "not that. You ate up all the jam at the dolls' tea party, so we didn't have any!"

At this the poor little minister broke down and cried. Aunt Carrie said: "I know the best text of all: 'Love one another.'"

Just knowing texts isn't much use, unless we try to live them.—Selected.

## Two Little Men.

Two little men stood looking at a hill. One was named Can't and one was named Will.

Can't said: "I never in the world can climb this hill."

So there he is at the bottom of it still.

Will said: "I'll get to the top because I will."

And there he is now 'at the top of the hill.

Two little men are living by the hill: At the bottom is Can't, at the top is Will. —Selected.

## In Grandma's Attic.

Nellie Eggton had come to spend the whole afternoon at Grandma's. Very soon after she got to Grandma's, it began to rain so that she could not play out in the big orchard among the grand old trees as she loved to do. But there was the attic. It was nice and dry and warm up there. She loved to look through the old, old magazines with their pictures of ladies in such long skirts and big sleeves. Nellie wondered how the ladies could walk about at all or do any work in such funny looking clothes.

There were nice children's stories in some of these old magazines, too: stories about little children who lived when Grandma and Mamma were little girls. Nellie liked to read these old stories, so she found a magazine that had a nice looking story in it and settled herself under the eaves in the attic to read a while, until Grandma called her.

When she had finished one magazine, she stooped down to get another. Away down below her in the wall, she saw what looked like a little book. She reached her arm down and could just barely get hold of it. When she had brushed the dust off it, and opened it, she found on the blank page in the front the name of her Aunt Helen who

had died a long time ago. Aunt Helen was her Cousin Janet's mother.

Nellie began to turn the pages over. What a nice little book it was. There were pretty pictures in it and fine stories and lovely poems.

"It's mine because I found it," said Nellie to herself.

"No, it isn't yours," said a little voice away down deep in her. "Finding things don't make them yours. You ought always to find out who they belong to and give them back."

But Nellie did not pay a bit of attention to that little voice!

"I don't believe Grandma would care for it anyway," she told herself. "Because it's a little girl's book, and she's an old lady. I'm going to keep it and not tell her about it."

So she wrapped the book up in a piece of paper and took it down and put it into her bag in the hall. She tiptoed very quietly when she did this, for Grandma was taking her afternoon nap. Then she went back up to the attic and started in to read again, but somehow the stories did not seem so nice; and the pictures did not interest her as they had before. Then she came and sat by the window and watched the rain a while.

"It's such an ugly grey rain," she said. "I wish I could go out in the orchard again."

Grandma would be waking up pretty soon and would call her, but yet she did not want to go down and be with Grandma, because she kept thinking about that little book.

"You're a thief!" said that little voice inside of her. "Just a thief trying to steal a book from your good, nice old Grandma."

"Nellie! Nellie!" called Grandma.

Nellie ran down the stairs, oh, so fast, and straight into the hall where that little book was.

"See, Grandma, what I found away down in the wall up in the attic," she said.

Grandma took the little book with trembling fingers.

"Where did you find that?" she cried. Nellie told her in just what part of the attic it was.

Big tears came into Grandma's eyes. "Well, I certainly am glad to get that again," she said. "For when your Aunt Helen died, I wanted to give your cousin Janet something that had belonged to her mother when she was a little girl, and I couldn't find anything about the house. Your Aunt Helen always gave her things away when she was through with them, but I remember now that she lost this book soon after she got it, and there it's been all those years. I'm so glad to have it again. Now I'll let you take it with you this evening and give it to Janet."

"All right!" answered Nellie, and by that time she was just so glad she had brought the book to Grandma.

When Janet got the book she was delighted. She put her arms round Nellie's neck and kissed her and thanked her for bringing her something that had belonged to her dear, dead mamma.—L. C. Farmer.

#### How to Distinguish Different Evergreens.

White Pine—Five needles in a bundle; scales of cone thickened at the top.

Scotch Pine—Two bluish-green short needles in a bundle.

Fir—Erect cone; flat, spreading needles, scattered singly.

Norway Spruce—Large hanging cones; scattered needles, point all ways.

Hemlock—Small hanging cones; flat spray.

Larch—Many needles in a cluster;

fall off each year; erect cones.

Red Cedar—Bluish berries; sharp prickly spray.

Arbor Vitae—Flat branches; cones few scaled, and only two seeds under each.

White Cedar—Cones roundish, with four to eight seeds under each.

Pitch Pine—Dark stiff needles arranged in threes.—Ex.

#### "The Prairie Pet Show—and Jix."

(Based on a True Incident.)

Phil Summers lived in the Mimbres Valley, New Mexico. He had spent most of his fourteen years in the open on a cattle ranch, and was very fond of wild animals.

At the foot of a rocky hillslope three-quarters of a mile from the ranch house there was a prairie dog village among bunches of cane, cactus and tall yucca stalks.

One afternoon as Phil came down the trail from school, he concealed himself behind a clump of tall cactus to watch the prairie dogs nibbling at the grass roots. He gave a sharp whistle just to see the little animals scuttle to their holes.

All were soon out of sight, except one young prairie dog that Phil noticed had a crippled leg. In his haste to dodge into a hole, the lame leg became entangled in some vines and held him a frightened captive. As Phil reached out and caught him, the captive gave a call for help, which brought many a brown head peering cautiously above the holes.

Emitting sharp barks they dodged back into the safety of their underground homes, as Phil playfully advanced toward them, holding his protesting captive in a firm grasp. When he pretended to retreat, they swiftly reappeared, only to dodge back as the boy turned toward them.

After teasing the furry dwellers of the hillside till he tired of this sport, Phil carried the little captive to the ranch, where he examined the lame leg. He found a tough cactus thorn sticking through the little leg just above the foot. Very carefully Phil removed the thorn, dressed the wound, then he put the young prairie dog into an empty cage, vacated by a pet squirrel.

Phil named his captive Jix, and it soon learned to like its master, who was never unkind or rough in training the little creature. The cripple leg healed quickly, but a long time Jix walked on three feet. He would assume lameness at times just to receive Phil's attention.

At first Phil had not intended keeping the prairie dog, only long enough to treat the wounded leg. But as the days passed a strong attachment grew up between the ranch boy and Jix, and Phil put off restoring his pet to its wild home on the hillslope.

Jix was very teachable, and Phil taught him many amusing tricks. One was to spring upon Phil's leg and climb to a safe retreat in the boy's coat pocket. In this way Phil often mounted his pony and gave Jix a lively canter over the hills.

A favorite retreating place for Jix was under the ranch house. There he chased lizards and caught mice to his heart's content. Phil peering under the porch watched these pursuits with keen enjoyment.

One day Phil's teacher requested the pupils to bring their various pets to school. Snuggled in Phil's pocket Jix was brought to the exhibition of strange pets. Sadie Taylor brought a trained duck; Bennie Lane had a box of white mice; Ted Foster displayed a rooster that would fly upon his shoulder and

crow lustily; Dave Derby was followed up the trail by a fawn that could jump through a hoop; and Amy Boone brought her pet crow, which had been trained to try to caw certain words.

To the teacher and the children it was a very interesting exhibit, and many a good laugh was enjoyed at the old tricks of the different pets. Jix was shy when the pupils tried to touch him. But he knew and trusted Phil, and when the duck quacked and waddled in Jix's direction, or when Mazie Brown's pet owl gave a doleful hoot, he sought quick refuge in his master's pocket from which he protruded a shiny head, uttering a series of defiant little barks.

"Jix must think Phil's pocket is a prairie dog hole," remarked the teacher.

"And Whoo-Whoo acts as if Mazie's arms are parts of a tree, the way he flies from one to the other," said Ted, pointing to the owl.

"Well, her arms are limbs, you know," observed Phil. "Whoo-Whoo is a knowing bird."

It was a wonderful day for the pupils, and the teacher used the observations made of the pets for language and nature study work. The children learned that kindness and patience are important in the training of animals.

As Phil, Bennie, and Amy were going home past the prairie dog village, the rodent citizens greeted them with brisk barks. Hoppy, the crow, returned the greeting with a chorus of shrill caws. Jix, recognizing the calls of his kind, climbed out of Phil's pocket and slid to the ground. Hoppy's alert eyes spied Jix, and as the little creature scurried away on three feet, perhaps to identify himself to the villagers, the crow gave swift pursuit. In fear of his jetty pursuer Jix ran to a little tower of gravel, and as Hoppy made a hooping swoop in his direction, he uttered a bark and dodged in to a hole. Hoppy peered into the opening, but Jix did not show himself.

"Oh, Phil," cried Bennie in sympathy, "Hoppy's made you lose Jix."

"Naughty Hoppy!" scolded Amy, catching the crow and carrying him away from the little tower where Jix had disappeared.

Phil knelt by the hole, calling, "Jix, Jix!" But no Jix appeared. It was evident he dreaded meeting his black-feathered enemy in the outer world, and no amount of coaxing on his master's part could bring him forth.

"He won't come, will he?" said Bennie sadly. "I guess you'll never see Jix again."

"It's all right," returned Phil bravely. "Jix is better off in his own home town. I won't be selfish."

In spite of trying hard to resign himself to the loss of his pet prairie dog Phil lay awake a long time that night. Over and over he resolved never again to train another wild animal. There was always a hurting somewhere deep in a fellow when he had to give up a pet. And such a chummy pet as Jix had been made the parting all the harder.

The next morning as Phil ran out to feed his pony in the corral, a sleek cinnamon-brown little body flung itself against the boy's leg, and with a bark burrowed down into his coat pocket. Jix! The runaway had come back. By some dog-like instinct Jix had followed the trail back to the ranch.

All spring and summer Jix went back and forth over the trail. After staying a few days with his furry relatives on the hillside, he would suddenly appear at the Summers ranch, where he would remain part of the week in chummy comradeship with the delighted Phil.—Addison Howard Gibson, in S. S. Times.



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### New Year Resolutions.

There were three little folks, long ago,  
Who solemnly sat in a row  
On a December night,  
And attempted to write  
For the New Year a good resolution.

"I will not make so much noise,  
And be one of the quietest boys,"  
Wrote one of the three,  
Whose uproarious glee  
Was the cause of no end of confusion.

"I resolve that I never will take  
More than two or three pieces of cake,"  
Wrote plump little Pete,  
Whose taste for the sweet  
Was a problem of puzzling solution.

The other, her paper to fill,  
Began with, "Resolved that I will—"  
But right there she stopped,  
And fast asleep dropped  
Ere she came to a single conclusion.  
—Presbyterian Banner.

### The Children's Poet.

Eugene Fields himself is dead these many years, but his poetry will live forever in the minds of children and grown-ups. Only a few weeks ago, in Lincoln Park, Chicago, two little grandchildren of the poet unveiled a statue that had been erected by the boys and girls of America in his honor. "The Poet of Children" is inscribed over the granite base, at either end of which is a drinking fountain with a fantastic design suggested by a poem. The memorial, symbolic of Mr. Fields' poems, represents a fairy in bronze stooping to drop a flower on a group of children, illustrating "Wynken, Blynken and Nod" and "The Sugar Plum Tree." The verses of these poems are carved in base relief on the base. Probably these two poems are among his best known. Who could forget:

"Wynken, Blynken and Nod one night  
Sailed off in a wooden shoe—  
Sailed on a river of crystal light  
Into a sea of dew.

"Wynken and Blynken are two little  
eyes,  
And Now is a little head,  
And the wooden shoe that sailed the  
skies  
Is a wee one's trundle bed."

Do you remember a game we used  
to play as we trudged along the road  
from school? It has something to do  
with putting apple seeds on your eye-  
lids and you always sing-song this:

"Intry-mintry-cutry-corn,  
Apple-seed and apple thorn,  
Wire, brier, limber-lock,  
Twelve geese in a flock,  
Some flew east, some flew west,  
Some flew over the cuckoo's nest."

And very vividly there comes to us  
down the years the creepy feeling that  
ran down our spine and made us  
wriggle, when somebody at a Sunday  
school concert recited, "Have you heard  
the night wind go Yoooooowoo?"

At this Christmas season many little  
folk, from Atlantic Coast to Pacific,  
will be learning, as children have  
learned these many years back, that  
poem of Eugene Fields, the last line of  
which is: "But jes' 'fore Christmas,  
I'm as good as I can be."

Eugene Fields wrote many other  
poems, but there seems to be a special  
charm about his children's poems,  
many of which are lullabies, that makes  
the title "The Children's Poet," a most  
appropriate one.—Christian Guardian.

### By and By.

What will it matter by and by  
Whether my path below was bright,  
Whether it wound through dark or light,  
Under a gray or golden sky,  
When I look back on it, by and by?

What will it matter by and by  
Whether, unhelped, I toiled alone,  
Dashing my foot against a stone,  
Missing the charge of the angel high,  
Bidding me think of the by and by?

What will it matter? Naught, if I  
Only am sure the way I've trod,  
Gloomy or gladdened, leads to God,  
Questioning not the how, or why,  
If I but reach Him by and by.

What will I care for the unshared sigh,  
If, in my fear of lapse or fall,  
Close I have clung to Christ through all,  
Mindless how rough the road might lie,  
Sure eH will smooth it by and by.

What will it matter by and by?  
Nothing but this: that joy or pain  
Lifted me skyward—helped me to gain,  
Whether through rack, or smile, or sigh,  
Heaven, home, all in all, by and by.  
—Margaret J. Preston.

To whom do broken men and frail  
women look for succor in their agony?  
Not to those who themselves have fallen  
from temperance or purity; to those,  
rather, who have felt the fierce heat of  
the furnace of temptation, yet have  
gained the victory. Poor as the analogy  
may be it at least indicates that for us  
sinners a sinless Christ is the one fount  
of safety and power.—Selected.

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## Obituaries

**Lewis:** In Baltimore, Maryland, on January 9, 1923, LAURENCE WASHINGTON, infant son of Owen Batchelder and Frances Washington Lewis.

**Bouldin:** Entered into the higher life, on January 11, 1923, from his home, Magnolia Hill, Halifax county, Virginia, JAMES EASLEY BOULDIN, son of the late Wood Bouldin, Jr., and his wife Catherine Easley, and grandson of the late Judge Wood Bouldin, of the Supreme Court of Appeals of Virginia.

"Blessed are the pure in heart."

V. S. B.

**Woolvin:** Entered into life eternal, November 30, 1922, at his home in Wilmington, N. C., in the sixty-third year of his age, JAMES FRANKLIN WOOLVIN. Funeral

was from St. John's Church, of which parish he was for many years a vestryman.

## MARY DOUTHAT STRIBLING FORD.

Entered into life eternal December 26, 1922, at her home, in Memphis, Tennessee, Mary Douthat, wife of Howard G. Ford, and daughter of the late Colonel Robert M. Stribling, and Mrs. Agnes Harwood Stribling, of "Mountain View," Fauquier county, Va.

Possessed of rare intellectual gifts and great personal charms, she leaves many friends to mourn her going. Confirmed in early girlhood, she was a consistent member of the Church of her fathers. Her Bible was her daily companion and the source of her strength through many months of suffering. She loved life and prayed earnestly that she might remain with her loved ones, but with clear and trusting faith, as the end drew nigh, she said, "I am not afraid to die."

"He giveth His beloved sleep."

## DR. EDMUND THOMAS MURDAUGH FRANKLIN.

DR. EDMUND THOMAS MURDAUGH FRANKLIN died at the home of his aunt, Mrs. Eliza Franklin Murray, West River, Md., Saturday, December 2, 1922, after a long and painful illness which he bore with true Christian fortitude. More than two years before he had been stricken by a singularly obscure disease, which baffled the efforts of the most skilled physicians of the country and continued its inroads until at last the diminishing flame of his earthly life flickered gently out into the great beyond.

The second son of the late Joseph Harris Franklin, of West River, Md., and the late Mary Murdaugh, of Fredericksburg, Va., he was born near Glyndon, Baltimore county, Md., March 27, 1882, and spent his early life on West River, Md., and in Alexandria, Va. Graduating from the medical department of George Washington University in 1905, he commenced the active practice of his profession in Washington, D. C., and continued it with diligence and increasing success and prosperity until interrupted by the failure of health. He was the grandson of the late Rev. Edmund Christian Murdaugh, founder and rector of Trinity Church, Fredericksburg, Va., and is survived by his only brother, Mr. Joseph Harris Franklin, of Washington, D. C.

Called from the scenes of life before he had reached the fruition of his powers—when his star was yet in its ascendancy—this noble young man leaves behind the record of an upright and serviceable life. He was temperate in all things but the distinguishing characteristics of his life and character were purity of mind, accuracy of statement as distinguished from exaggeration, ability to see the good in others, and firm faith in the doctrines and teachings of the Protestant Episcopal Church, of which he was a devout member and under whose rites he was laid to rest in the burial lot of his forefathers at West River, Md.

"Father, in Thy gracious keeping,  
Leave we now Thy servant sleeping."

## RESOLUTIONS.

At a meeting of the vestry of St. John's Episcopal Church, Bedford, Virginia, held on January 10, 1923, the following resolutions were offered and adopted:

Whereas, on January 3, 1923, Almighty God in His divine providence saw fit to call from our midst, O. C. Bell, a member of this vestry; and

Whereas, this vestry, recognizing the loss sustained thereby, and desiring to put upon its records some testimonial thereof, be it therefore Resolved,

First. That in the death of our deceased brother we have lost one of the most faithful and valued of our members. For thirty-five years without intermission, he filled the office of vestryman in the same efficient and conscientious manner that he exercised in his private affairs. For many years he was Junior Warden of this Church, and for twenty-five years the beloved Superintendent of the Sunday School, giving to both offices his most devoted service.

Second. That O. C. Bell was a man

whose daily life, from the beginning to the end, was a matter of pride to his Church, and an example worthy to be held up before the world. He wore his religion, not as an obtrusive cloak, but it so permeated all his life and actions that none could come in contact with him without feeling the subtle influence of his godliness and his faith. He was charitable and generous, almost to his detriment, and his daily walk in the Church and out, was a benediction as well as an inspiration to his fellow men.

Third. That in his death the Church has sustained an irreparable loss, and while bowing in humble submission to the decree of God, we wish to extend to his bereaved family our sincere sympathy and regret, and pray that the power which removed him may temper and lighten their affliction.

Fourth. That these resolutions be spread upon the minutes of the vestry; that a copy be published in the Southern Churchman, The Southwestern Episcopalian, Bedford Bulletin and Bedford Democrat, and that a copy be sent to his family as a slight memorial of our esteem and affection.

## CHURCH NEWS

(Continued from Page 16.)

## WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

## Dean Fry's Visit to Washington.

The Very Rev. T. C. Fry, Dean of the Cathedral of Lincoln, England, has been a visitor in Washington recently and was the preacher on Sunday, January 14, at St. Margaret's Church, Church of the Incarnation and Washington Cathedral. The special purpose of the Dean's visit to this country is to obtain assistance in raising funds for the repair of the Cathedral which is one of the most popular of all the Cathedrals with American tourists. He was the guest while in Washington of Mr. and Mrs. Charles McVeagh, and was the guest of honor and principal speaker at a dinner given by the English Speaking Union at the New Willard and a reception at the Washington Club.

## To Organize Summer School for Colored People.

A conference was held at Trinity Community House on Monday, January 20 for the purpose of arranging for a summer school for colored men and women who are engaged in religious education in this province. The cost of the conference will be borne by the thirteen Dioceses in the province and the school will be held at St. Paul's School, Lawrenceville, Va.

Those attending the conference were the Rev. James S. Russell, Archdeacon of Southern Virginia, and principal of St. Paul's Normal and Industrial School at Lawrenceville; the Rev. Edwin R. Carter, Petersburg, Va.; the Rev. James Lawrence Ware, of Scranton, Pa., and Commander C. T. Jewell of Washington.

## A Progressive Parish.

Among the progressive steps in the life of St. John's Parish, Georgetown, is the Weekly Bulletin issued by the rector, the Rev. John S. Moses. In the number of January 14 Mr. Moses reviews the past year briefly and gives a few important statistics. He has been rector of the parish just one year, and has become a factor in the community in which his parish is placed. He is especially active in social service work and has been of great help to the work of the Associated Charities of Georgetown.

At the National Conference on Federal Control of Motion Pictures held at the New York Avenue Presbyterian Church on Thursday, January 18, the Episcopal Church was represented by Canon William Sheafe Chase, D. D., who delivered an address on "The Possibilities of the Motion Picture."

**DELAWARE.**

Rt. Rev. Philip Cook, D. D., Bishop.

**Church Service League Planned.**

The Church Service League, which is in embryo shape, was discussed by Bishop Philip Cook before the Men's Club of St. Andrew's Church, Wilmington, at the regular monthly dinner-meeting held recently in the parish house. The proposed league, the Bishop explained, is to comprise all of the working forces of the Church, and, if the movement succeeds, will become nation-wide. It is to coordinate the Church organizations, each with its particular duties.

The Bishop emphasized the importance of Church clubs to the organization and proper functioning of the various departments of the Church. He stated that in churches all over the country the men are organizing clubs and taking a more active interest in the affairs of the Church as a body.

The Rev. Floyd W. Tomkins, D. D., of Philadelphia, recently delivered an interesting series of Bible lectures at the Wilmington Y. M. C. A. These lectures were under the auspices of the Religious Work Committee of the Y. M. C. A., and proved an inspiration and help to all who attended.

## Personal Notes

The Rev. Charles L. Monroe, rector of Trinity Parish, Mineral, Louisa County, Va., has accepted the call to become rector of St. Matthew's Parish, Washington, and is expected to assume his new duties about February 1. This parish embraces Pinkney Memorial Church, Hyattsville; St. Luke's, Bladensburg, and St. John's, Mount Rainer, and was under the care of the Rev. Charles E. McAllister, who resigned recently to become rector of St. John's Church, Hampton, Va. Mr. Monroe is a graduate of the Virginia Theological Seminary and a native of New York State.

The Rev. Harold E. Schmaus, of Milton, Pa., has accepted a call to the rectorship of St. Stephen's Church, Mount Carmel, Pa.

The Rev. Edmund N. Joyner, of Dallas Diocese, of Western North Carolina, is for three or four months caring for a vacancy in the Diocese of Upper South Carolina, consisting of Edgefield, Trenton and Ridge Spring, with residence at the first.

The Rev. Arthur G. Best, of St. Cyprian's Church, Pensacola, Fla., has taken charge as Vicar of the Church of the Holy Cross, Harrisburg, Pa.

The Rev. Howard S. Frazer, rector of St. Lydia's Church, Brooklyn, N. Y., has resigned to accept the rectorship of St. Andrew's, Highlands, Diocese of New Jersey, with adjacent missions.

**ORDINATIONS.**

On December 15, the Rev. John Thomas Heistand, deacon in charge of the Church of the Ascension, Kulpmont, and adjunct missions, was ordained to the priesthood in the Chapel of the Holy Spirit, See House, Harrisburg, by the Rt. Rev. James Henry Darlington, Ph. D., D. D., LL.D. The candidate was presented by the Rev. Herbert B. Pulsifer; the sermon was preached by the

Rev. William C. Heilman; the Litany was read by the Rev. Leroy F. Baker; the Epistle by the Rev. O. H. Bridgman, and the Gospel by the Rev. Rollin A. Sawyer. Other clergymen present were the Rev. Jesse A. Ryan, the Rev. Samuel Eshoo, and the Rev. Arthur G. Best. The Bishop was assisted in the Communion by the Rev. J. Thomas Heistand, the newly-ordained Priest. Mr. Heistand will continue in his present charge.

In St. Paul's Church, Mishawaka, Ind., the Rev. L. C. Rogers, rector, on Sunday, December 17, 1922, the Rev. Howard Paul Pullin, curate at St. Chrysostom's Church, Chicago, was ordained to the priesthood by the Rt. Rev. John Hazen White, D. D., Bishop of the Diocese of Northern Indiana. The candidate was presented by the Rev. F. J. Barwell-Walker, and the sermon was preached by the Ven. H. R. White, Archdeacon of the Diocese.

In the Cathedral of St. John the Divine, New York, on St. Thomas' Day (December 21, 1922), the Rt. Rev. Wm. T. Manning, D. D., ordained to the diaconate Mr. Albert Charles Burdick, presented by the Rev. Charles B. Ackley, and Mr. Arthur Gillender Walter, M. A., presented by the Rev. S. DeLancy Twmsend, D. D., and advanced to the priesthood the Rev. Charles Emil Karsten, B. A., presented by the Rev. J. M. Haight; the Rev. Harold King Stanley, B. A., presented by the Rev. William H. Owen, Jr.; the Rev. Charles Frederick Odell, B. A., presented by the Rev. L. E. Sunderland; the Rev. Gordon Decatur Pierce, presented by the Rev. Thomas McCandless; the Rev. Walter Frederick Hoffman, presented by the Rev. Rowland S. Nichols; the Rev. Ellis Parry, presented by the Rev. William H. Owen, Jr. The Very Rev. Dr. Robbins preached the sermon.

**DEATHS.**

The Rev. Edward Payson Lee, an aged and retired minister of the Diocese of Vermont, died in the Brightlook Hospital at St. Johnsbury, Vt., December 11th. While serving as a customs officer at Island Pond, Mr. Lee was largely instrumental in forming the parish of which he was later for ten years—1898-1908—the rector. The Church at Fair Haven, and the Church

and rectory at West Rutland were built when he was in charge of that district, from 1879 to 1883. Mr. Lee had been in bad health for some years.

The Rev. Samuel Hodgkiss, a retired minister of the Diocese of Western Massachusetts, died in St. John's Hospital, Brooklyn, on Christmas Eve, following an operation. He was a graduate of the Episcopal Theological School at Cambridge, Mass., and was made deacon and priest by Bishop Paddock.

The funeral was held in St. Matthew's Church, Brooklyn, the Bishop of Western Massachusetts officiating, assisted by the rector, the Rev. Dr. Norris, and the Curate, of Christ Church, Fitchburg, the Rev. F. H. Sleep. The interment was in Mount Olivet Cemetery, Brooklyn.

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